

**COLLECTION OF CERTAINE  
LEARNED DISCOVERSES,**

**WRITTEN**

**BY THAT FAMOUS MAN OF MEMORY**

**ZACHARY VRSINE; Doctor and Pro-**

*fessor of Divinitie in the noble and flourish-  
ing Schools of NEYSTAD.*

*For explication of divers difficult points,  
laide downe by that Author in his*

**CATECHISME.**

**Latelie put in Print in Latin by the last**

**labour of D. DAVID PARRY and**

*now under translation into English,*

*by I. H. for the benefit and*

*benefit of our Christian  
country-men.*



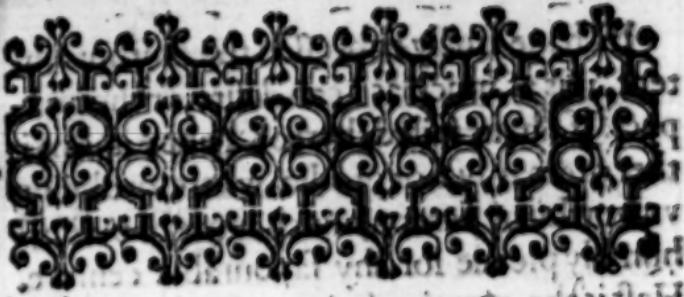
**AT OXFORD,**

**Printed by JOSEPH BARNES, and are to be sold  
in Pauls Church-yard at the signe of the  
Bible, 1600.**






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TO THE READER.



Curious & Christian Reader: at their instant request whom it most concerned, and of mine owne inclination, which shall (I professe) bee ever servile to thy godly desires, I did sixe moneths since begin (and only beginne) to teach this stranger to speake English (A stranger indeed for language, but for consent in doctrine our natural country-man, and fellow-citizen in the heavenly Hierusalem.) This course vpon special occasion interrupted, I have now the second time attempted and persued, at the importunity of my friend this printer, whose commodity had otherwise beene much prejudiced by prevention.

If I haue truly expressed the Authors intent, it is as much as I can desire, or thou expect. If I haue failed thereof, I hope it is neither ordinarily, nor grosslie; wherefore being vnworthy of pardon, much more of praise, I humbly pleade for thy favourable censure. Hast is the enemy of circumspection, and seldome meetes a swift and wise resolution. Thou wilt (I presume) the rather beare with me, if thou rememberst this, that I was compelled to make a three-weekes worke of it, in a time when (besides this) I had of dutie dispatch more businesse, and of necessity endure more griefe and heavinesse, then in so small a space did ever afore befall me. Some proofe hereof may be this, that for certaine howers I was enforced to imploy others, whose stile (I know) thy quicke re-ish can iudiciously distinguish.

Touching the Author, all I can say is too little, and of that little (least thou sursette on me, eare thou come to him) take only this little. He was in his life laborious, religious, & like an Angell amongst men; in his stile princely, pure, and plentifull like a sweeping torrent; in his learning (which was of all sorts, especially in Divinity) sound, subtile,  
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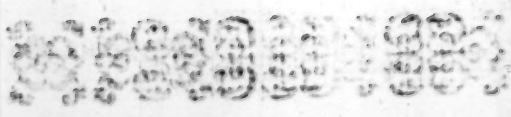


and profound as the deepe *Ocean*.

The difficulty and obscurity which must needs be where is great depth, naturall brevity, and necessitie of schoole-terms should haue beene plained and cleered (as farre as my weake vnderstanding could perfourme) had not the niggardly shortnesse of time, & envious occurrent of businesse, and disquiet of minde beene a barre to my honest intent. Time may minister occasion of supplying these and all other defectes: In the meane while for mine encouragement and thine owne good, accept these first frutes of my studies in this kinde; and remember to read, not for contention, but instruction. And so I leaue thee to God; whom I desire as well to enable thee to the conceaving, as he did this his servant to the vnfolding of the most deep mysteries and subtle controversies of religion.



and is found in the deep Green.  
 The first day and evening which  
 needs be what is given to the  
 very end of the world. The  
 hand of God is in the world.  
 my weaker and more  
 had not the hand of God  
 various occurrence of the  
 of minds been a part of  
 Time may manifest the  
 the end of the world.  
 while for mine  
 name good, accept of  
 studies in the world.  
 not for content on  
 have these to be  
 enable these to be  
 his servant in the  
 mysteries and the



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ATABLE OF THE SEVE-  
ral discourses contained in  
this booke.

1. Two prefaces of D. David Parrie prefixed before the two last partes of the Catechisme in the first Edition.
2. An exhortatiō of Vrsine to the study of Christianity.
3. The Antiochian beleife touching the incarnation of the Word, against Paulus Samosatennus: with the catholique faith and beleife touching the ubiquitie of Christes bodie. Out of the 4. booke of Vigil. against Eusych.
4. An epistle of Vrsine vpon predestination: with some fragments of certaine of his Epistles.
5. Parte of an oration vpon this question: Whether, & how far forth Christ died for all: by D. David Parrie.
6. A shorte introduction to the controversie of the Lordes supper, by David Parrie.
7. A breife exposition of the controversie about the Lordes supper: betweene the Consubstantialists, and maintainers of the truth: by D. Zacharie Vrsine.
8. Positions of D. Zacharie Vrsine, about some principall pointes of Christian religion.
9. The funerall oration of D. Frances Inuinus, vpon the life and death of D. Zacharie Vrsine.



ATTACHMENT OF THE SEAL

all discounts contained in  
this book.

- [illegible]

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A PREFACE

TO THE THIRD PART OF  
VASIIVS his Catechisme touching Sacra-  
ments. Wherein is sifted and refuted the  
flaynderous and Satyricall Declamation of  
*Bellarmino, prefixed before the second Tome  
of his Disputations, touching  
the Sacraments.*

**T**HE third part of the Ca-  
techisme setteth downe  
briefly the true doctrine  
of the Sacraments, disco-  
vering withal at large the  
very fountaines thereof;  
not only clearing to the  
capacity and conceite of  
younge beginners the  
chiefe controversies of our time, especially of *Bap-  
tizing of Children, Transubstantiation, Consubstantia-  
tion, and Excommunication* (depending on the do-  
ctrine of the *Sacraments*) but also diving so far in-  
to the depth of them, that even the diligent and  
learned sort may therewithall rest satisfied. Ma-  
ny controversies and contentions of wrangling  
Sophistes

8 OF CHSISTIAN RELIGION PART. 3.

Sophistes are there of purpose leste vndiscussed for why shoulde a learner bee wearied with that, wherevpon those subtile disputants cannot themselves as yet resolue? or why should men be overcurious & costly in trimming vp a trifle: notwithstanding, by those solid grounds of doctrine it may easily appere, how vaine and varying from Gods word they are, howloeuert they vaunt themselves to the view of the simpler sort in rich seeming robes of reuerent, but pretended *Auriguery*. For *Truth is a touch-stone*, serving for the triall both of it selfe, and also of error.

But we shall hereafter finde occasion to rall of these matters in our publike schooles more at large. For the presumption of the *Iesuites* is growne to that height of impudēcy, that nothing can be so absurdely disputed by their *schoole-men*, whereupon they doe not thinke themselves able by their sophistry to set so faire a varnish, that both learned, and vnlearned shall accept it for *Catholicque*. And if there bee any (as doubtlesse there are many things) so grosse & false, that they admit no colour, then with shamelesse oaths they face vs downe, that they were neuer written, or so much as once approued by any of their *Catholicques*. For these (if I bee not deceived) are those three impure *Spirites*, lately spewed out of the mouth of the Dragon, to bewitch the *Monarches* of the worlde, and vnder-proppe the ruines of *Papery*.

Here they dispute busily, whether *Sacraments* be effectuall

Apoc. 16.13

things

things really, or rationally, or accidentally composed and  
 consisting of things and words? and therefore: Whe-  
 ther they may properly bee defined, or no? and if they  
 may, whether the vulgar definition (that is, *A visible*  
*signe of invisible grace;*) doe indifferently agree vnto  
 them all? Coldely indeede and slenderly they  
 teach, that Sacramentes are visible and sensible  
 signes, signifying an holy thing by way of likenes  
 & proportion: but perversly they deny that vn-  
 to them is required the expresse commandement  
 of God in Scripture; they deny that in them is a-  
 ny promise of grace and remission of sinnes, yea  
 or so much as annexed vnto them by the ordi-  
 nance and appointment of God: in a word, they  
 deny that they are ordained to stir vp, nourish, &  
 confirme our faith. But they maintaine, that they  
 are the *causes* of grace in vs, that they *bestow* grace  
 vpon vs, that they are the instruments of iustifica-  
 tion, that of themselues they *effekt* grace, iustifica-  
 tion, and sanctification by the *very worke done*, that *Opus operis*  
 is, by the naturall power and vertue of the *sacra- mentum*.  
 they *mental action* it selfe thereunto appointed by God;  
 they or (as others wil) by the power of God assistant to  
 or so the things signed, according to covenant, euen  
 without faith or inwarde motion of the receiver.  
 And this force and efficacy they attribute onely  
 to sacraments of the *New Testament*: as for those  
 of the *Olde*, some there are which leaue vnto  
 them only the bare and naked signification of ius-  
 tification; others besides that doe also yeeld the  
 effect of iustification, but only in *separate ef- fects*  
 things.

#### 4 OF CHRISTIAN RELIGION PART. 3.

*Opus operæ* - works of the worker, that is in respect of the devotion and desert of the vser. And here againe some except circumcision, as iustifying through the ~~work~~ *done*; others reckon it with the rest. And this is that stale stuffe of the olde *Jehoiadab*, which these late iuncketters haue nowe againe sumptuously dressed, and dished out to the world for delicates.

Bellarmino  
a railing  
disputant.

Especially *Bellarmino the Arch-sophist* of this age doth flatter himselfe in these follies, that he is fully perswaded he can obscure the cleere sunshine. And therefore insolently and ill-beseeming the duty of so great a disputant, he flaunterneth & taunterh our Doctors (most of them now dead) neither shewing nor obiecing to them falsehood or paralogismes in their proofes, but onelie with scorne and disdain giving them the lie, & the lie: which strange manner of disputation is now taken vp for a fashion amongst those railers. But the most worthy Divines *Whitaker, Danatus, Sibrandus* & the rest haue now so discovered the folly of that most insolent man, that even the *Isaiah* themselves are ashamed of their *Goliath*, and beginne to repent thein of his too great liberty vsed in disputation.

Bellarmino  
sary-  
reall pre-  
face to his  
2. Tome of  
of Sacra-  
ments exa-  
mined and  
reced.

He hath prefixed before his second Tome of disputations which lately hee set forth about the sacraments *A Saryreall Declamation or Libelling Speech*, wherein he professeth that he will play Stage-part, and represent vnto his *Romish audience* a spectacle not vppleasant, concerning the sub-

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ous contentions of Heretiques. His maine purpose therein is to oppose our Doctors betweene themselves each against other, and by his vpstart sophistry to debarre vs the speciall vse of the Sacraments, namely *the sealing of the promise of grace, and strengithning of our faith*. But how perversely he dealeth I haue here thought good briefly to declare.

First of all he goeth about to shew out of *Luther, Carlostadius, Melancthon, Zwinglius, and Calvin*, that the worde *Sacrament* hath beene by diuerse, and those our wrighters, partly received, partly reiected. As if the *School-men* themselves did neuer doubt or dispute about the *originall signification, propriety, and vse of a Sacrament*? And if at any time our wrighters haue seemed to make question of the worde, yet it is a cleere case, that by consent of all it hath beene hitherto receaved in our churches, and retained vnto this day without controversie. Wherefore that which he speaketh of *Luther and Melancthon* is plainly frivolous. The opinion of *Carlostadius* (a man gauled by *Luther*) none in a maner haue followed. With *Zwinglius* he doth manifestly cavil. For he indeed could haue wished the word *Sacrament* had never beene receaved by the *Germanes*; but why? truly for no other reason, but because he detesteth the horrible abuse of a *Sacrament*, in swearing thereby: a thing (alas!) so familiar with the *Germanes*. As for *Calvin*, that he should little allowe of the word, and reprehend it, yet not accompt it a mat-

Of the  
word *Sacrament*.

6 OF CHRISTIAN RELIGION PART. 3.

ter worthy the struing about, it is an impudent  
 devise of the *Iesuits*, which without shame hee  
 might babble out in his theater at *Rome*, frō whence  
 Instit.lib.4. *Caluines Christian Institution* is exiled. They who  
 cap.14. with iudgement shal read the whole 13. Section  
 wherevnto afterwarde the *Iesuit* pointeth, shall  
 see that *Calvin* doth not reprehend the word, but  
 the subtily of *Sophists*, who out of the significati-  
 on of the *Latin* word do impugne the confirma-  
 tion of our faith by Sacraments.

Then comming to the nature of a Sacrament,  
 he bringeth forth vpon the stage *Luther*, *Zwingli*,  
*us*, and *Calvin* as it were skirmishing there-about  
 betweene themselves: saying, that *Luther* would  
 haue the Sacramentes to be only testimonies or dat-  
 ted by God, for the stirring vp of our faith: *Zwingli*  
 certaine euadings of our selues vnto God: lastly,  
*Calvin* ioining (as it were) both opinions into one,  
 would haue them to be signes of Gods loue toward  
 vs, sealing our faith; and testimonies againe binding  
 vs vnto Godlinesse. And this is the conflict. But in-  
 decde the *Iesuite* would faine shew his auditors a  
 fault where none is.

Of the na-  
 ture and  
 force of a  
 Sacramēt.

The consent of *Calvin* & *Luther* in this point  
 is so euident, that it needes no prooffe. That the  
 opinion of *us*, tokens and markes of our binding and  
 profession is by way of cavill fathered on *Zwingli*,  
 the *Iesuite* himselte afterwarde vnwittingly wit-  
 nessed, where he writeth, that the opinion of *Cal-  
 uin* and the *Anabaptistes* touching *us*, tokens  
 of our profession hath beene as wel by others, as  
 by

## TOUCHING SACRAMENTS.

by Zwinglius confuted, and almost quite buried: And this that he writeth is true. For Zwinglius both elsewhere, and also in his booke wrighten to the Princes of Germany, doth plainly enough expound himselfe wrighting after this manner: *The visio-  
fenerare so ordained by Christ himselfe, that even by  
them aologic and proportion they prevaile very farre, in  
leading vs vnto the thing present by faith and contem-  
plation.* And afterwardes more plainly, *The Sacra-  
ments are not in vaine, for they serue vs the saluation  
giuen by God, thurber they tourne our thoughts, & con-  
tinually EXERCISE OVR FAITH which immedi-  
ately they promise, & drawe vs to brotherly charity.* And whilest all this is done, one & the same Spirit worketh  
in vs, who inspiring somtymes without meanes, som-  
tymes with meanes, draweth whither, how farre, and  
whomst pleaseth him. Thus farre Zwinglius. Now  
what could haue ben spoken more clerely touch-  
ing the consent betweene Luther and Caluin,  
then that Sacraments were ordained for this end,  
namely to leade vs by similitude & proportion  
vnto the thing present by faith, to declare vnto  
vs our saluation, to turne our thoughts, to exer-  
cise our faith, and to be meanes and instruments  
of the holy Ghost? Is this of Sacraments to make  
meere tokens & markes of our Profession & obligati-  
on vnto Christ, and his church? the Iesuits doth o-  
penly wrong our Doctors.

Neyther doth he stay here, but hath a farther  
sing at euery of them by course. He exclaimech  
on the opinion of Luther, *that sacraments strenght-*

7  
Defence of  
Luthers o-  
pinion of  
Sacraments  
confirming  
euen faith,

2 OF CHRISTIAN RELIGION PART. 3.

thru our faith, as so absurd, that nothing possibly could be devised more absurd. And why, I pray? Because (forsooth) *that is the vse of wim* *clap*; for this is the sume of all he saith.

*Ideo remouens differē-  
rentiam ge-  
nericam ab  
una specie  
quia &c.*

But absurd is the *Iesute* himselfe, who therefore remoueth the *Generall Difference* from one *Kind*, because it agreeth with the other; whereas he cannot be ignorant, that *Generall Differences* are commonly & indifferently in all these *Kinds*; Is not this the generall vse of all diuine signes, *to put men in mynde of Gods pleasure, & benefites, and to scale vnto vs the certainty of our faith in his promises* (for therefore doth God lincke those signes with his word, that so he might provide for our weaknes, & confirm vnto vs his promises. Yf the *Iesute* make doubt hereof, let him ouer-tune the Scripture from the first Sacrament of immortality in *Paradise*; with the last signes of the small comminge of *Christ*; & he shall finde they agree all in this, as well vniuersall, as particular; as well those that were deliuered in things naturall, as miraculous; as well ordinary, as extraordinary;) But I hope he will not deny that a miracle is a diuine signe. So *Lambard* himselfe can teach him that a Sacrament is one sorte of diuine signes. *Miracles therefore & Sacraments agree in this vse*, but that miracle scale *salet* either of the whole doctrine in generall, or of some certaine promise, Sacraments, onely & especially of the promise of grace.

*Lib. 4. c. 1.*  
How farre  
miracles &  
Sacraments  
agree in  
their vse.

*Esse nota*

Neither makes it to the purpose that he saith miracles are of themselves knowne, & depend not a

ny

ny way on preaching; & that Sacraments are not understood, vnlesse they be confirmed by the testimony of the word: for what he speaketh of the force of miracles is vaine. They may indeed of them selues strike into the *sexe* of infidelities, but they can no more of themselves teach & confirm that heavenly doctrine whereof they are seales, then can the Sacraments without declaration of their doctrine. Besydes, how followes this? *Sacraments of themselves do not seale vnto the promises, as do miracles: crye they do not at all seale be.* Suppose miracles haue force & efficacy of themselves; that hinders not but that Sacraments also may haue their force & efficacy by the appointment of God. For both naturall, & miraculous, and also voluntary signes doe signifie; though in one sorte the flame be signified by smoke, in another the power of God by miracle, in a third the promise of grace by sacrament.

After this he scoffes at that comparison (as foolish) wherein our wrighters lyken the *words* to *Printers Charters or Letters patentes*, and the *Sacraments* to their *seales*: maintaining the contrary, that the word rather should be called the seale of the sacrament, thē the Sacrament the seale of the worde. And why so? Because (saith hee) *as the seale without the wrighting hath his force, and not the wrighting without the seale: so the word of God euen without sacraments hath very great authority, the Sacrament without the worde none at all.* But wise ridiculous and foolish is the *Iesuits*: first in attributing

II  
That the  
comparis<sup>n</sup>  
betweene  
the word &  
a writ, a Sa-  
crament &  
a seale is  
not absurd.

10 OF CHRISTIAN RELIGION PART. 3.

tributing force to the scale without the wrighting, & none to the wrighting without the scale; *secondly* in making the worde a scale, because of it selfe it hath authority. For (tell me *Bellarmino*) what force hath the Popes leaden bull? or what doth it scale vnto you being plucked from his pardon? and if you deny that the wrightings & charters are acknowledged without their scales; I answer that this is neither generally, nor of it selfe true. Did you neuer see any billes, hand-writings, acquittances, or rescriptes of Princes ratified without their scales? The wrightings euen of good men, much more of *Princes*, & most especially of God himselfe, haue and deserue sufficient authority in themselves, as appeareth in times past how the wrightings of *Emperors* were wont to bee confirmed rather by markes subscribed, then by waxen scales. But by accident, that is, by reason of the fraile faith & life of man it is now come to passe, that wrightings though confirmed by many scales are scarcely sure enough, Now what folly is it in you, of the word to make a scale, because without any sacrament it is of sufficient authority? whatsoever is in it selfe authenticke, will you presently take that for a scale? A scale is the visible signe of any wrighting, whose vse is not so much to adde authority, as to ascertaine vs of the truth, Such a signe is not the word of God. But it is more fitly compared vnto wrightings, because therein God instructeth his Church in his will, & doth as it were bequeath vnto

vnto it certaine goods, or good things. It hath in it selfe authority from God the author, the sacraments are thereunto added as seales, not (as you suppose) that from them it might receiue authority, but that by them God might strengthen our feeblenesse & infirmity. For they are visible pictures, or rather the promises themselues attired in certaine ceremonyes, & (as it were) *visible wordes*, as *Austin* pretely termeth them; because they picture and present vnto our eies those benefites which the vvorde soundeth vnto our eares. But more credit is giuen to a thinge seene then onely heard.

*Traff. 80.  
Super Ioan. 2.  
14. & contra  
Faust. ii. 19.  
cap. 16.*

III

Baptisme of children, doth not disprooue the strengthening of our faith by sacraments.  
\* For they also are christened amongst Papistes.

Thirdely he cavilles with *Luther* in this sorte. If a sacrament were nothinge els but an instrument to stirre vp and nourish faith in vs; why are infantes, mad men, and men asleepe somerimes baptized in the Church? But why doth he not likewise make a question of \*belles, churches, & altars? let your church (if it will) baptize madde men, and men asleepe: as for infantes of the church of *Christ*, we answere that they indeed although wanting the vse of reason are notwithstanding baptized; because of the commaundement and promise of God. But (you will saye) *they do not beleene: ergo baptisme confirms not their faith.* Deny not what you know not. *They beleene not as men of age: ergo beleene they not at all?* yf this be true, why may not this also be as true? *they are not reasonable as men of age: therefore they are not reasonable at all.* To them is promised the holy Ghost

wor-

workinge faith in vs, to them is promised the grace of the couenant, & the kingdome of God. And although actually they do not belecue, yet why may they not as well *by inclination* belecue through grace, as *by inclination* they sin through nature? As therefore they beleue: so baptisme is vnto them *a seale confirming their faith*. But who layd a Sacrament was nothing else but an *instrument to stirre vp, & nourish our faith*? there are more vses of a Sacrament besides this. But admit *baptisme* doe not confirme sayth in infants, yet it will confirme them when they are come to age. For the fruit of baptisme is not restrayned to one moment; witnesse *Augusten* & *Lombard* himselfe. Yet are they to be baptized, that their adoption & regeneration may be sealed vnto the, and they distinguished from Infidels: which things, as they are not to be accounted nothing; so truly we doubt not but that through baptisme they are imparted & sealed vnto the infants of the church, not (as you teach) because of the *work* don, but in regard of the *institution & appointment of Christ*. Thus therefore the *Iesuite* seeth how the *baptisme of Children* doth not dissemble or take away the *confirmation of faith*.

Bellar-  
mines so-  
phistical di-  
lemma for  
anabaptists  
retorted.

But here masking wholly vnder a vizard of the *Anabaptistes*, *Infants* (saith he) *who while they are in baptizing crye & struggle, either vnderstand what is doing, or not: if they doe not vnderstand, neither doe they beleue, and are in vaine baptized; & then the Anabaptistes preuaile: if they vnderstand, then are they*

they willfull sinners, & sacrilegious, & then against the  
*Anabaptistes* preuaile. Indeed the stage-man play-  
 eth his part cunningely. But what if with an ar-  
 med dilemma (as he termeth it) I should lyke-  
 wise say? *This Iesuite, that writt this, is either a good*  
*man, or a caniller. If a good man, he should not so haue*  
*tyed, & then wee haue the better: if a caniller, he should*  
*not be beleened, & then againe we haue the better.* Is  
 not this the like reason? Either horne and part of  
 the *Iesuites* dilemma is deceitfull: and in the for-  
 mer there is a double fallacy. First fro that which  
 is but partely true he concludeth as if it were sim-  
 ply and wholly true; as where he reasoneth thus, *Infants*  
*do not vnderstand: ergo they do not beleue*, it  
 is true of the *actes* and use, not of the possibilitie of  
 beleefe. I meane that possibilitie, not which wee  
 haue by nature, but by grace of that promise, *I*  
*will be thy God, & the God of thy seeds.* Secondly he  
 disputeth from that which is no cause as if it were  
 a true cause, thus, *Infants do not actually beleue: ergo*  
*they ought not to be baptized.* For the cause of bap-  
 tizing of infants is not the actuell vnderstandinge or  
 beleefe of infants, but the promise pertaining vnto  
 them, as being children of the conuants; & Church,  
 as Peter witnesseth; *Let every one be baptized in the*  
*name of Iesus Christ &c. : because to you and to your*  
*children is the promise made.*

*Fallacia est,  
 2 secundum  
 quid, cum  
 sic colligit.*

*Est etiam pa-  
 ralogismus  
 non causa.*

Ad. 12. 38.

In the latter part of his argument is the same  
 sophisme. *Infants when they are to be baptized cry,*  
*struggle, & often vse vnshapen & distorted motions.*  
*But why? is it because they strue against the sa-*  
 cred

credaction of *baptisme*? no, but *because* some other thinge grieueth them, as that they endure some passion paynefull to their tender infancye. But what thinkes the *Iesuit* of those *Infants* which were vnder *bloudy circumcission*? what thinkes he of *Abraham* an oldeman? of the males of his familye? & of the *Sichemites*? was there (thinkes he) no struggling? no mishapen or distorted motion? Or why should he rather terme infants *sacrilegiours*, then he doth his *Vestal Nannes*, who in time of their confession, penance, and communicating (so lessoned by the *Friers*) do often let fall many a tender teare? who in sacred actions vse more mishapen motions then the *Preest* at *Mass*? nay did the *Iesuit* himselte never weep for devotion in saying *Mass*, and so proue himselte *sacrilegiours*? *Bellarmino*! so great a Doctor (me thinke) should be ashamed of so childish trifles. Here what *Austin* sayth of this matter.

Epist. 75. ad  
Dard.

*Whereas infants strine as much as they can by cries & forinkings, it is not imputed vnto them, & all their resistance is accounted nothing &c. because they know so little what they doe, that they are not thought to doe it. the like vnto this we may read, in his 23 Epistle, & in his 4. booke & 25. Chapter of Baptisme against the Donatistes.*

In the end he dismisseth *Luther* with this frup. *I pray in what Gospell, Apostle, or Prophet did he euer read that Sacraments of the new Testament were seals of the worde of God? was it (belike) in the Gospell of Saint Luther? But where as he sayth were seals of*

the

the worde of God, for were scales of the promise of grace, it is but a cunning peece of forgery, thereby to make vs seeme to repose all the authority of Gods worde on the Sacraments, which we before haue refuted. Thus he presumes to pul a dead lyon by the beard, whose very lookes, were he liuing, he durst not abide. But I pray, Sir, tell vs first in what Gospell you read that *Sacraments are not scales of the promise of Grace*, nor confirme our faith, but that they bestowe grace, that they iustifie & sanctifie, if they be of the old testament, by vertue of the *very act* of the receiver; if of the new, by the *worke done*, eue without faith, or any good intet, or motiō of the receivers (where as contrary-wile the scripture speaketh playnly, that *Circumcision profiteth them that keepe the lawe, but to the transgressors thereof it is uncircumcision. Those which beleene and are baptized shall be saved. Wee must examine our selues, & so eate of this holy bread*) In what gospell (I saye) reade you this? Belyke in som *Lapolan* or *Gregoriō Calendar*. Now one the other side hearken where *Luther* hath reade, that *sacraments are seals of the promise of grace*. God sayth of circumcision, *That it may be a signe of the covenant betweene me and you*. But *Paul* interpreteth this covenant to be grace, & the righte-ousnesse of sayth, *Of the Passover, That blood shall be vnto you for for a signe vpon those houses where you are, that seeing that blood I may passe over you*. But this *Passover* did signifye the *grace of Christ*. Of *Baptisme*, *Baptize and nations in the name* (that is in the authority,

Rom. 2. 26.

Mat. 16. 16.

1. Cor. 11. 28.

Gen. 7. 11.

Rom. 4. 11.

EXO. 12. 13.

1. Cor. 9. 7.

Mat. 28. 19.

authority, commaundment, & Steele) of the  
 A. 2. 12. 16. father, the sonne, & the holy Ghost. And: *Arise,*  
 wash away thy sinnes. And, Baptisme is the washing of  
 Tu. 3. 5. new birth. Baptisme saucth vs, not that where with  
 we wash away the filth of the flesh, but that where with  
 1. Pet. 3. 21. with a good conscience we make request vnto God. Of  
 1. Cor. 11. the Lords Supper: This cup is the new testamēt in my  
 25. blood. Also Doe this in remembrance of me. This if  
 you vnderstand you haue the thinge you sought  
 for, namely where in scripture Sacraments of both  
 lawes are said to be seales of grace. (For why, as you  
 vseto say, should sacraments of the new testa-  
 mēt be of worse conditiō thē those of the old?) if  
 you do not vnderstand, you are not worthy to be  
 called a maister in Israel, which know not that natu-  
 rally it belongeth vnto all sacraments to signifie  
 & seale vnto the faithfull some promise of grace. Listen  
 farther vnto the Fathers of the Church, as *Basil*,  
 who confesseth plainly what you deny impudē-  
 ly: *ἐκ τῆς βαπτισμῆς ὁμοιωσις τῆς ζωῆς*, that is, For  
 baptisme is the seale of faith. And *Tertullian*, spea-  
 king of baptisme in this sort: This washing is a seale  
 of our faith: And *Austen*, who termeth the sacra-  
 ments certaine visible seales of beaunty thinges. Do  
 you not now blush at your owne question, *Where*  
*red Luther this?*

\* *Formam  
 vultualem  
 esse.*  
*Basil lib. 3.  
 c. 25. En-  
 non.*

*Tertull. li. de  
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*August. de  
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*1. 1. 1. 1. 1.*  
*1. 1. 1. 1. 1.*

So dismissing Luther he setteth vpon *Zwinglium*,  
 taking vpon him to lish (ifor sooth) & scourge  
 his opinion That Sacraments are figures of cogada-  
 gones felices vnto God. But we haue already proved  
 that here the Stage mā doth but play the cawiller.

Ac

At the length rousing himselfe more terribly a  
gainst *Caluin*, Betweene *Luther* (saith he) & *Caluin*  
this is the difference, that whereas both make the Sa-  
craments testimonies or seals of Gods promise, *Luther*  
will haue that promise to be of present iustification, *Cal-*  
uin of eternall election. And least he should seeme  
to say an vntruth, he cites a place out of *Caluin*,  
*Antidot. conuicty*, Sess. 6. ca. 3. as if he should there  
say, that infants are baptized, not to the end  
they might be receiued into adoption of the  
sonnes of God, but that vnto them the promise  
of life might be sealed, vnto whome before by  
grace of predestination it pertained. And out  
of the 7. Session and 8. Canon, as if there hee  
should wright, that the right end and vse of sa-  
craments is this, to ascertain vs of the eternall adop-  
tion & grace, wherunto before the foundation of the  
world we were predestinated. Thus saith the *Isaie*,  
but all impudently & without shame. For *Caluin*  
in neither place speaketh one rote of eternall e-  
lection, or the grace of predestination. Only in the  
former this he saith In *Infants* are for this reason bap-  
tized, because they are heires of the promise. For unless  
the promise of life did before pertain vnto vs, that man  
should prophane baptism, who soeuer did but minister it  
vnto them. In the latter these are his wordes. Al-  
though baptism be the hand-wrighting of that mutuall  
obligation which is betwene God & vs, yet the especiall  
vse thereof is, to assure vs of free remission of our sinnes,  
and perpetuall grace of adoption. But is this to deny  
that sacraments are seals of the promise of preste

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10 OF CHRISTIAN RELIGION PART. 3.

shall election, that then they shall not be seales of pretent iustificatiō? Are not election & iustification subordinate, and consequents one of the other? so farre are they from abolishing one the other, that the contrary should rather be infered; they are seales of our eternall election, therefore of iustification & present grace. For iustification is so proper, & naturall an affecte of election, that there can be had no certainty of the latter, without assurance of the former. For they who are iustified in Christ, are also chosen in him before the foundation of the world. Whome God hath predestinated those also, hath he called, iustified, and glorified. Now then let the Jesuite with open mouth exclaim on Calvins opinion as false, absurde, dangerous, and impious. And why forsooth false? Because (saith he) Calvin, contrary to that which the Scriptures teacheth, restrayneth Sacraments only unto the things past, namely to the grace of election. But this ca will already refuted.

And why absurde? Because (saith he) he teacheth that by the Sacraments the promises are sealed unto our consciences, & yet that infants are lawfully baptized, which neither haue use of reason nor conscience. But we haue already sufficiently proued, that neyther infants borne in the Church of beleeuing parentes, are altogether voyde of reason or faith, if we respecte the promised grace, although actually they haue neyther the faith nor reason, which is in those of riper yeares: nor that baptizing of Children & confirmation of their faith

Eph: 1. 4.

Rom 8. 30.

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But why pernicious and dangerous. *Because he teacheth that the children of the faithfull are borne iust and holy, and hath perswaded many that the sacraments are not necessary vnto the receiving of the grace of Christ. Whence it is come to passe, that many contemne the said sacraments, and in the meane while the soules of many infants never purified by the saving waters of baptisme, abide in perpetuall corruption.* And is it in deed pernicious to teach, that the children of the faithfull are borne holy, that is, not strangers, but heires of the covenāt, according to that promise; *I will be thy God, and the God of thy seed?* That therefore is likewise pernicious which the *Apostle* teacheth: *If the roote be holy, the branches also are holie.* Rom. 11.16  
*And the unbelieving wife is sanctified by her husbands,* Cor. 7.14.  
*else were your children vnclean; but now they are holy.*

And this is the chiefe comfort of godly parentes, that they knowe that both branch and roote are sanctified, that is, that they & their children may from their mothers wombe plead priuiledge: in the covenant with God, by vertue of the free promise made vnto them and their seed after them.

But they are by nature the *sonnes of wrath*? Who knowes not that? Calvin teacheth both that they are the *sonnes of wrath* in regard of nature; and *sonnes of the reuenge* in respect of grace: according to that of *Saint Peter*: *Ye are the sonnes of the Prophets &* Ag. 3.10.

justification: Is this to reſtraine ſacraments onely to thinges paſt, as namely to *the grace of election*? But this is *Bellarmines* trull and fidelity in citing the wordes and ſentences of the Fathers and our Doctōrs. Such are hiſ two whole volumes of diſputations, namely a rude rable of falſe quotations, which if the learned ſhall vouchſafe in courteſie to examine, they ſhall ſoone ſee this doubtie diſputant left as as dry as a kexe. But to the purpoſe. *That the ſacraments are ſeales of our eternall election*, although I deny not but that in the lawfull vſing and worthy receiuing of them it is moſt true yet remember I not, that *Caluin* hath any where thus written, nay the *Ubiquitaries* of our daies ſlander *Caluin* & *Beza* as maintainers of a cleane contrary error, to witt, that they viterly deny the ſacraments to be ſeales of our election: which alſo is altogether falſe. But the ſimple & naked truth of *Caluins* doctrine is this. *Sacraments proſite beeing vſed a righte, and doe exhibit ſeale and confirme grace vnto the worthy receiuer, not in regard either of the worke wrought, or the deſerte of the worker, but in reſpecte of the promiſe of God inſtituting or ordaininge them, as alſo through the faith of the worthy receiuer.* And here by grace he vnderſtandeth euen our ſaluation it ſelfe, together with all the precedent cauſes, meanes, and conſequentes thereof, ſuch as are, our free election, remiſſion of ſinnes, regeneration, ſanctification, and life eternall: So that by the name of grace he cōpriſeth, both grace paſt and already giuen, together with that which is preſent

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and to come, but especially that which is there in the sacraments exhibited and present. For euen our election before the world was, is sealed and assured vnto vs by the sacraments, not as it is from all eternities decreed by God, or as a thing done heretofore and past, but as the present and constante decree of God reuealed in the Gospell concerning our saluation in Christ, and by the same sacramentes everlasting life is confirmed not as a future good, but as already we haue take possession thereof by faith.

For confirmation of this truth I could produce an infinite number of testimonies out of *Caluins* his Christian institution: but it shall suffice to refute the Iesuite by the counter-poyson of his Counsels: Can: 7. on the sacraments *Caluin* saith thus: God in the sacraments doth promise grace not only of election, but also of iustification, Can. 4. Sacramentes are scales of the Gospell. And can it bee denied but that the Gospell is a promise of actual & present iustification by faith? Can: 8. In baptisme God washeth vs by the blood of his son, & by his spirite doth regenerate vs. In the sacrament of the supper he feedeth vs with the body and blood of Christ. Can 7. of baptisme: this is a principall part of baptisme, that it assureth us of free remission of all our sins: & what is this els but present iustification? and these may serue to cōvince the Iesuit of a malicious flāder, cōcerning the seals of our electō; that *Caluin* vnderstandeth them not onely of things past.

But who seeth not his absurd collection, that if the Sacraments may goe for scales of our eter-

OF CHRISTIAN RELIGION PART. 3.

all election, that then they shall not be sealed of present iustification? Are not election & iustification subordinate, and consequents one of the other? so farre are they from abolishing one the other, that the contrary should rather be inferred; they are seals of our eternall election, therefore of iustification & present grace. For iustification is so proper, & naturall an affecte of election, that there can be had no certainty of the latter, without assurance of the former. For they who are iustified in Christ, are also chosen in him before the foundation of the world. Whome God hath predestinated those also hath he called, iustified, and glorified. Now then let the Jesuite with open mouth exclaim on Caluins opinion as false, absurde, dangerous, and impious. And why forsooth false? Because (saith he) Calvin, contrary to that which the Scripture teacheth, restrayneth Sacraments only vnto the things past, namely to the grace of election. But this canill is already refuted.

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And is it indeed pernicious to teach, that the children of the faithfull are borne holy, that is, not strangers, but heires of the covenant, according to that promise, *I will be thy God, and the God of thy seed?* That therefore is likewise pernicious which the *Apostle* teacheth: *If the roote be holy, the branches also are holie.*

Rom. 11. 16

Cor. 7. 14.

*And the unbelieving wife is sanctified by her husbände, else were your children vncleane; but now they are holy.*

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Ag. 3. 11.

of the covenant. That is spoken against the Pelagians denying originall sinne; this against the sophistes, tying grace to the sacraments: neither of these is perniciously taught, because neither true & according to scripture. Let *Calvines Christian Institution* be searched, and his *Commentary* on those words of *Saint Paule* we are all by nature the sonnes of wrath. Thence may the *Iesuite*, and *Solueccer*, and *Hunnius*, and all the rabble of *Calvines* adversaries learne, that originall sinne is as naturall vnto vs as poison to a serpent, & yet neverthelesse the children of the faithful are a freede blessed even from their mothers wombe. Or (if it like them better) let them heare and reconcile *David* confessing of himselfe, *Behold I am borne in sinne, and my mother conceived me in iniquity.* And yet else-where he comfortes himselfe in this manner, *On the which I depended from the time wherein I was borne, and from my mothers wombe thou art my God: or God himselfe* cōplaining in this sort of mans nature. *The thought of mans heart is wicked from his childhood, and yet I erre not in witnessing, Before I framed thee in thy mothers belly I knew thee; & before thou camest out of her womb I sanctified thee.* Thus the *Iesuite* sees in what respect *Calvin* saith that infants are borne holy: namely not simply, and wholly, but in some sort. I shall hardly belecue vlesse the *Iesuites* shewe it, that it is found in *Calvin* that they are borne *rust*. For in this life it is not all one to be holy, and to be *rust*.

Now whereas hee patcheth this vnto the rest, that *Calvin* hath perswaded us, that the sacraments

*Psal. 51. 5.*

*psa. 71. 4. 5.*

*Gen. 6.*

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are not necessary vnto the receiuing of the grace of Christ, and that therevpon hath followed the contempt of baptisme with the destruction of many souls, this is partly a cavill, & partly a plaine *sophisme*. A cavill that Calvin should altogether deny the necessity of sacraments, a *sophisme* in imputing to his doctrine the contempt of baptisme, which the *lesuite* faineth to haue ensued therevpon.

Indeede he doth not binde God and grace vnto the sacraments, nor falsly placeth in the an absolute necessity, as do these *Sophisters*. His purpose is only with Bernard to condene, not the absence, but contempt of sacramentes. But is this to perswade many that sacramentes are not necessary, Heare (I pray you) what himselfe hath written of this matter in his *Institution*. Now (saith hee) *even hereby it appeareth that their conceit is to be cassered, who adudge all that haue not bene baptized vnto eternal death, &c. The promise of God is manifest: whosoever beleeveth in the sonne shall not see death, nor come into iudgment, but is already passed from death into life. Which I would not haue so taken, as if I meant that baptisme might be contemned without offence (for I am so farre from excusing this contempt, that I affirme the league and covenant of God thereby to be violated and broken) thus much it sufficeth to proue, that it is not so necessary, that we must needs thinke him damned, who shall be debarred all meanes and opportunity of obtaining it. But if we yeeld to their devise, we must without exception condemne all those whom any chance shall hinder from baptisme, how great so ever bee their sin.*

whereby Christ himselfe is possessed. And in his Antidote I refuse to grant (saith he) that the vse of those helpe of our saluation which Christ hath giuen vnto vs may be said to be necessary, where there is opportunity of receiving them. Howbeit the faithfull are alwaies to bee admonished, that the necessity of a sacrament is none other then as of an instrumentall cause, vnto the power of God is not to be tied. Indeede there is no good man whose very heart will not tremble at that saying, The Sacraments ARE THINGS SUPERFLVOVS, &c. These are his words which thoroughly retort and refell the Iesuites cavill.

But children are borne holy, therefore they need not be baptised, whence ensueth a contempt of baptisme. Nay rather contrarywise because they are borne holy, that is, sons and heires of the covenant, they had neede be baptised. For (saith Calvin else where) they are not receiued into the church by baptisme for any other reason, but because before they were borne they did appertain vnto the body of Christ. Otherwile the children of Christ ans ought no more to be baptized then the children of Turkes. Wherefore Peter exhorteth the Iews to be baptised in the name of Iesus Christ. Wherefore because (saith he) the promise was made to you and to your children, This therefore is the reason why baptisme is due vnto our children and not vnto the children of Turkes because they from their mothers wombs are children of the promise, which these are not. Wherefore the contempt of baptisme cannot ensue on that, which vnto the godly is the chiefe motive of desiring

firing and ministring baptisme: neither neede we  
 to feare least that should turne to the destruction  
 of soules, wherevpon is grounded the especiall  
 comfort of parentes & children, together with the  
 iust desire of baptisme. And if the *Iesuite* proceed  
 therefore to accout the baptisme of childre vaine,  
 because the infants of the church even from their  
 birth are reckned in the covenant: let me intreate  
 him to learne of his maister *Lombard*, that *baptisme*  
 is a sacrament of remission of finnes before granted  
 through faith. But O heavy sentence pronounced  
 by the Maister of Sentences, *Infantes dying unbapti-*  
*sed, though in carrying vnto baptisme are damned!* O  
 not onely pernicious, but impious also and cruell  
 divinity of the *Iesuites*, enthraling God vnto ele-  
 ments, chaining his power with absolute necessity  
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 bel many thousands of infantcs who without any  
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 ty of *Austine* is here pretended, who writ that *in-*  
*fantcs dying unbaptised must needes be damned, but to*  
*milde and gentle damnation.* And if they so applaud  
 this error of that most holy & learned Father, why  
 doe they not as well maintaine an other of the  
 same Fathers, altogether relying on the same good  
 that *infantes likewise without receiving the *Lorax* *si-**  
*per cannot bee saved?* Here vnto they force *Saint*  
*Ambrose*, but the learned not without good cause  
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doe rather thinke that *Prosper* was the author of those books wherein this is found then *Ambrose*. For what *Ambrose* thought may appeare by his oration of the death of *Valentinian*; as also how godly is the iudgement of *Bernard* concerning the godly not baptized: *God be mercifull vnto me. For I cannot despaire of saluation, for want onely of the water of baptisme: I can not account faith vaine, I can not confound hope or forgoe charity, especially if onely impossibility, & not contempt forbidde that water.*

Last of all the Iesuite inueigheth against the opinion of *Camus* as impious. But why! because (saith he) it maketh the sacraments false, the minister sacrilegious, Gea himselfe a liar, & as it were perjured. For if a sacrament be a diuine oath & seale, whereby the promise of eternall election is sealed, then as often as it falleth out (which is very often) that the reprobate are baptized, euen so often it cometh to passe that the wordes of the sacrament are false, & God himselfe a liar in the mouth of the minister. This iniurious vntruth is more sharpe & shamelesse then all the rest, whose bull-warkes notwithstanding, builded forsooth on the seales not of presēt grace but onely of election already past, we haue sufficiently battered. The rest is answered in a worde: that sacraments do promise and seale vnto vs the grace of God, if they be in their right vse: which is not, when they are received by the reprobate. This only might suffice to cause the *Iesuites* cavill to vanish like smoake before the winde. Howbeit I am content to answer more distinctly.

A sacrament doeth not become talte, though sometimes it bee in vaine ministred vnto the reprobate making shew of faith. For in it selfe it stil remaineth a seale of grace, though not vnto the, because they beleeeue not: as the sonne howsoever in it selfe glorious and glistring, yet shineth it not vnto the blinde, because they see not. For it is a signe conditionall, so offering and sealing grace vnto vs, that withal on our parts it requireth faith & conversion: which whosoever bring not with them, it neither bestoweth nor sealeth vnto them any thing, neither is it vnto them a sacrament, that is, a seale of grace, through their owne fault: for it is no vse but an horrible abuse of a sacrament, to be receiued of the reprobate without faith. The scripture every where teacheth that nothing can be accounted a sacrament without the vse thereunto appointed by God; *If thou be a transgressor of the law thy circumcision is made vncircumcision.* And *This is not to eate the Lords supper.* And *he which offereth an ox, is as if he offered a dogge.* The baptisme of *Simon Magus* was a true sacrament, but not vnto him, for his hypocrisie, as *Peter* witnesseth, *Thou hast no part nor fellowship in this businesse, for thy heart is not right.* That sop in the Lords supper was a true sacrament, but poison to *Judas*, not because in it selfe it was euill, but because the euill man did euilly receive that which was good. To conclude, by *Lombard* his owne confession, *baptisme is alike both, whether ministred vnto the good or euill: & therefore alike true.* But wilt you cal *Peter* sacrilegious, be.

Rom. 3. 35.

Cor. 11. 20.  
E. 66. 3.

Act. 5. 21.

because to *Simon Magus* a reprobate, but professing the Apostolique faith, he in Gods name offered grace, and to his power sealed it by baptism. But this he did not absolutely, but with condition if he truly beleueed: as *Phillip* said vnto the *Eunuch*, *thou must bee baptised, if thou beleue with all thy heart.* If therefore he did not truly beleue he sealed nothing vnto him, as rightly saith your friend *Lombard*, *The visible baptism did not bring profit to Simon Magus, because he wanted the invisible.* Moreover he discharged his duty, which was not to search the secrets of hearts, or sounde the vnomeasurable gulfe of Gods predestination, but to baptise the professors of faith, whether hypocrites, or no. For the church iudgeth not of things so secret, but only the heart-searching God. The like reason serueth for all other Ministers, which ought to iudge of those that are to bee baptised, not according to Gods predestination, but mans professiō & Christs commandement. This if they doe, themselves are not sacrilegious, but the reprobate hypocrites who vnreuerently and irreligiously presse to the sacraments.

But he on that his blasphemy, where hee saith, that if sacraments bee ministered vnto reprobate hypocrites yet unrevealed, then God must lie by the mouth of the minister. Did God (thinkest thou) lie by *Peters* mouth when he baptised *Simon Magus*? He seriously and sincerely by his word & sacrament offereth adoption and grace vnto al, purposing also to bestow it, but conditionally, if they beleue: & cō-

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mandeth the to belecue, and receiue by faith the grace offered. But to infidels and hypocrites he is so far frō promising or sealing any grace of adoption and election whē they force themselves vnto the sacrament, that he threatneth them with a terrible and feareful iudgement. Hee therefore is true in offering, howsoeuer the grace offered to the vnbelecuers be of none effect.

But (saith the Iesuite) he doth not onely offer, but *Ar. 2.* *indeede also bestowe it, when men are in deede baptized.* We graunt it. For this *Caluin* also confesseth in *Antidot. Artic. Paris.* speaking on this manner. *The godly do all confesse that in baptisme is offered, yea & exhibued or giuen vnto vs both remission of our sins, & graces of the holy spirite. But (saith he els where) these good fathers by reason of their grossnesse doe not here obserue, that what grace so euer is by sacraments bestowed on vs, must notwithstanding be imputed vnto faith; For he which sodereth faith from the sacraments, doth as if he seuered the soule frō the body. God therefore doth indeed giue that which he offereth, but vnto thole that belecue. To the vnbelecuing he neyther promiseth nor performeth any thinge as long as they continew in their vnbeleife: & that through their owne fault; because by infidelity they refused the good offered, & as much as in them lieth, make a mocke of God which offereth it. This Canill therefore of the Ietuites is no lesse impudent and blasphemous against God, then was that of the Iewes, who accused God of perfidiousnesse, ylesse he would performe the coue-*

*Antidot.  
Concil. Sess.  
7 in Can. 74*

Roma. 3. 3.

naintēve to the vnbeleeuers: which the Apostoll  
retorting: shall (saierh hee) *show vnbeleife make  
the faith of God vaine? God forbids. Let God be true,  
though man a liar.*

Well then. Let vs now retorne the Iesuite  
blasphemy vpon his head. Both he & his maister  
*Lombard* teach, that reprobation is nothing else, but  
that some there are on whom God will haue no mercy.  
For so doeth the maister of sentences define it.  
Suppose the that the Iesuite even by the very worke  
wrought either of baptisme or of the masse should  
bestow the grace of sanctificatiō vpon *Simon Ma-  
gus* or the like reprobate, shall not hee and the sa-  
crament become now sacrilegious, in conferring  
grace on a reprobate, of whom God will haue no  
mercy? nay shall not he make God himselfe a liar  
and contrary to himselfe, in his name bestowing,  
or testifying (vnlesse he altogether exclude God  
out of the sacraments) that God himselfe bestow  
eth the grace of sanctification on a reprobate, on  
whom notwithstanding hee hath for all eternity  
decreed to bestowe nothing, and on whom God  
will haue no mercy. From this blasphemy howe  
the Iesuite can acquite himselfe maintaining his  
opinion of the worke wrought, let him looke to it.  
But howsoeuer he acquite himselfe, he must with  
all discharge *Calvin* of the cavill devised against  
him.

Let this suffice briefly for answer to the per-  
verse peevishnesse of this stage-declaining Iesuite.  
The rest which hee disputeth towards the ende

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pertaineth nothing to vs: well they may preuaile  
vpon those against whom they were vvritten,  
namely *Smockefield* & his brethren *Viquarries*,  
common corrupters of the doctrine of Christ his  
person, and the sacraments.

A PRE-





A PREFACE

TO THE FOVRTH PART OF  
the Catechisme, wherein are desciphered the  
pestilent pamphlets of some Divines of this  
age: and Calvin the most valiant Champion  
dependant of Christ his glory is briefly  
cleered of the slanderous crimes  
of Arrianisme.



He argumēt of this part  
(which is *Of mans thank-  
fullnesse towards God*) en-  
forceth me to enter the  
Common complaint of  
all the godly against the  
bruit blockishnesse and  
foule ingratitude of the  
world, which after so ma-  
ny inestimable benefits heaped by almighty  
God most abundantly on these our latter daies,  
hath onely thus farre profited, that vnthankfull  
men continually become worse and worse, as if  
they had sworne perpetual warre against so good  
a God, & gracious a benefactor. For howe huge  
a cloud of witnesses of Gods cōtinuall kindnesse  
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doth enuiron vs round about; what hath been denied vnto this age that men could haue wished, thereby to haue made this life happy & blessed? I speake not of blessinges common or generall; how many, & how precious are those we haue receiued in particular? The light of the Gospel & sincerity of doctrine renewed; the purity of sacraments, the true worshippe of God, and reading of holy scripture restored, the discovery of Antichrist, the chasing of darknesse, the flight of superstition, the ruine of idolatry, & the liberty of the church after long seruitude restored. These so inestimable treasures, how few of vs doe worthily regard? & not rather with bestiall blockishnesse overpasse, or shameles impudency disdain? One saide some times of the Athenians that they *knew what was good, but did it not*. How much more may we *Christians* be ashamed of our selues, who not only do not that which we know to be good, and know it by the light of the Gospel (not as they did by the light of nature) but also doe euen those thinges which we know are not good? The whole worlde is now possessed with security, profanenes, ambition, luxurie, enuie, contempte of doctrine, abuse of sacraments, surfet of preaching, & what not? How many are there of those which withhold the truth in vniuersity, of those which professe God in their knowledge but deny him in their life? of backsliding *Apollaries*, who eyther enforced by the vnsuaded will of their owne conceipt, looke

backe to the Egyptian flesh-pottes, or beguiled by seducing spirites daily reuolt from Christ to Antichrist, like dogges returning to their vomit: but this ingratitude is perhappes a fault inident to the common sort.

O then that the greater part of our Prelates would ascend vnto these breaches, and draw counter-mure and sence before the house of Israel, & not lyke subtile foxes seeke to fatten themselves with the spoiles, & publique scandales of the church, as *Ezechiel* complained of the prophets of his time. It hath bin euer a great plague vnto the church to make sale of the word of God, or wrest it to the affections of men, to the lust & fauour of the mighty, to pride and vaine-glory, to couetousnesse and luxurie. But much more pernicious is that plague which at this day with applause of the multitude consumeth the very bowelles of the church, namely the decay of ecclesiasticall iudgment: whereas in the meane time through ambition, avarice, enuy, & desire of attempting any thing, as euery one is of face most braue, of tongue most intemperate, so much the rather he affecteth, & by fauour of the multitude obtemeth the most eminent places of dignity in the church. Hence proceede those unfortunate broils betweene gouerners of the church who for the most part studying strife not quietnesse, & plotting quarrell vpon quarrell, labour by all meanes possible that ecclesiasticall controversies (by which they study to advance them-

(alone

selues to a rich and glorious estate) may neuer come to the lawfull hearing, debating or quieting. Hence also haue proceeded so many pestilent & pernicious wrightings neuer spiked with any spirit of mildenesse & charity, but seasoned with the vnflauoury salt of virulencie & malice, & rained with the poisoned slinges of hatefull slanders, wherewith (for sooth) at this day Diuinity is thought to bee beautified, and our doctrine of holinesse shall be presented vnto posteritie. This is the head of the mischefe, which that it may the better be conceiued. I speake of two sortes of wrightings now published.

Two sortes  
of slanderous  
wrightings  
among  
Diuines.

The first is meerely slanderous, wherein the memory of Christes faithfull seruantes deseruing passing wel of the church (namely *Zwinglius Calvin, Bucer, Martin, Ursinus, Zanchinus, Beza, Grynew,* & others as well liuing, as dead, who teach that the fleshly feeding on Christes body with our mouthes is contrary to the truth of the Gospel) is fowly wronged, their fame rent & razed, their wrightings (whence notwithstanding those foxers after their preaching can be content in their private studies to borrow most of their skill) are spightfully taxed, their true sense perverted, their wordes wrongfully wrested, & lastly themselves proclaimed authors of most damnable heresies.

In this kinde next vnto *Schmidline* that *Arch-Eniquitarie* excelled lately one *Selmecker*, and now *Hannius* and *Heubrunner*, wherof the former hath not long since put in print twelue chiefe heades

mischievously compiled; the later hath in maner afore-saide lately published fiftene chapters of *Calvins* errors: the middlemost being a Questionist burdeneth *Calvin* with *Arrianisme*, citing certaine places which by the Fathers were interpreted of *Christ*, but by him somewhat otherwise vnderstood. But no ingratitude more spightfull, then to slander them by whose paines thou haste reaped profite, and the Church in generall so greates a benefite; no presumption more intollerable, then to bite and beate fellow-servants, and to revile the deale and deede nothinge lesse surable to the dignity of a Divine, then to play the sycophant or false accuser.

Let vs for examples sake instance in that one place of *Genesis* the 3. concerning the seeds of the woman that should breake the serpents head, which they complaine to bee horribly corrupted by *Calvin*, because hee interpreteth the seeds of the woman not particularly of *Christ* alone, but generally of the whole Church and posterity of the woman. But were they not shamelesse in mangling that interpretation of *Calvins* which should be wholly cited, they would sone be shamed of so grosse a cavil. For to let passe, that many ancient Fathers before *Calvin*, and amongst them *Chrysostome* doeth so interpret that place. First they never dare deny, that the seeds of the serpent, wherunto the seeds of the woman is opposed, must by right in this place be generally vnderstood

*Romil. 17.*  
*in Genes.*

derstood

derstood. *Secondly* the vntroth of this capill is hereby defied, in that they wright that *Calvine*, should reſtraue this enmity to men and external, that is common and viſible ſerpentes; whereas *Calvine* expreſſely addeth, that GOD in this place vnder the name of *the ſerpens*; doth eſpecially aime at *Sathan*, againſt whom he thundereth out this iudgement. *Laſtly*, that hee ſo interpreteth the *womans ſeede* of *the Church*, that withall eſpecially he includeth *CHRIST* the head of the Church, his very wordes doe witneſſe which they wickedly diſmember, when he addeth, *Vbiſcum experientia teacheth* that all the ſowes of *Adam* are farre from vanquiſhing the diuell; wee muſt therefore needes haue recourſe vnto our heade, that ſo wee may learne to vbiſcum eſpecially this villous death portaine. So *Paul* leadeth vs from the ſeede of *Abraham* vnto *Chriſt*, &c. But is this to make ſlay vpon the external enmity betwixt men and ſerpents? to reſtraue the victory vnto men? to exclude *Chriſt*?

All this notwithstanding *Hunnin* proceedeth yet farther, charging *Calvine* with the ſhifting of many moſt evident oracles concerning *Chriſt*, proteſting and patronaging the blaſphemies of the *Iewes*, furthering that damned hereſie of *Arrianisme*, weakening the grounds and argumentes of the Church, and diſanulling the authoritye of auncients Fathers. Theſe indeede are grieuous crimes, whereof notwithstanding I coulde eaſily clear him, were it not for ſo.

pending too much time and talke. But by the two first slanders wee may easily iudge of all the rest.

And is it indeed so euident an oracle when *Moses* saith: *Bara Elhim*: that a verbe singular ioyned with a noune plurall must needes signifie the vnyty of the diuine essence, & trinity of persons? This *Caluin* tooke for none of the sufficient self proofes of so great a matter. But if it bee so strong and euident an argument of the Trinity, why did not you (*Master Hunnius*) place it with the first in your tracte vpon the Trinity? why did you quite over-slip it?

Acquisiti  
vniuersi  
no.

Vniuersi  
minu.

Ad hunc  
Cram Do-  
minu.  
Per Deum.  
Domi.

The words of *Eue*, Gen. 4. *Canubisib eth Icha-  
vân*: *Caluin* thus translated; *I haue obtained a man to  
be Lord*: *Hunnius* exclaimeth against him for cor-  
rupting a most euident testimony of the Godhead  
of the *Messias*: because (in his opinion) *Eue* saith,  
*I haue obtained a man to be Lord*. for *eth* in *Hebrew*  
is a perpetuall note of the accusative case. But if  
this be true, why then did the 70. Interpreters tra-  
nslate it by *be Lord*? the *Targum* before *the Lord*: the  
ancient *Latin*, & *Mela-El* has *strongly be Lord*: the  
*Dutch* translation of *Luther* 43. yeares since of the  
*Hebrew* doe all these play the lewes with *Caluin*? I  
instance no farther.

Well then: shall *Caluin* therefore be an here-  
tique, for not simply approving these and other  
such like argumentes vsed by the Fathers against  
heretiques? must he needs therefore be an *Arian*  
and a *lew*? too hard a slander of so excellent a ser-  
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vant of God. For what man is there that with greater courage and learning hath maintained against all heretiques the reverend mystery of the sacred Trinity, or *Christs* eternall Deity? who hath evermore sharply reprov'd and repress'd those mad dogges *Servetus*, *Gentile*, with their confederates in villany, *Alciat*, *Biandrat* and the rest?

And if he observed some proofes not plaine or pregnant enough vsed by the ancient fathers in their conflicts against heretiques, what of that? for al this he hath resolutely avouched an hundred other things concerning the eternall Deity of Christ against all fallacies and forgeries of Iews & heretiques: wherof least any should make doubt, I will shew iust proofe by one or two examples out of his commentaries.

Gen. 1. v. 3. *Which alone*, saith he (meaning the creation of the world by the word of God) is sufficient to refute the blasphemie of *Servetus*. Heere the four-mouthed beast doth bark, saying that this was the first beginning of the Word, when God commanded that there should be light. Where as much better might be inferred the eternal essence thereof, considering that there were upon the suddaine created by the word of God, such things as before were not. Wherefore the Apostles proofs of Christs Divinity standes with good reason, that where as hee is the Word of GOD, by him were all things created.

Exod. 3. v. 2. Proving that Christ was that Angell of the Lord, he wrighteth after this manner: The ancient Doctors and truly think that the eternall

Son of God was so called in respect of his Mediatorship. And shortly after No manuell therefore of the ewe  
 wall worde of God, being one & the same in essence and  
 dicitie with the father, take vpon him the name of an  
 angel, in regards of the embassage by him afterwards  
 be vnder take. The two oracles of Esai in the 7. cha.  
 and 14. v. touching the fruit of the virgins wōbe  
 called *Immanuel*: & in the 9. cap. & 6. v. cōcer-  
 ning a sonne giuen vnto vs, he doth so violently  
 extorte from the Iewes, & so strongly prone the  
 to be meant of the onely begotten sonne of God  
 borne of the virgin *Mari*, that no man lightly  
 could haue done it better. And where *Jeremie* in  
 his 23. ca. & 5 v. speaketh of raylinge vp a budd  
 or branch vnto *Dauid*, he vseth these words: *Here*  
 therefore God recall th them vnto the *Messias*. And  
 soone after, without doubt, breue the Prophet speak-  
 eth of *Christ*. Where also at large he refuteth the  
 Iewes, endeououring to streame this branch to all  
 the posteritie of *Dauid*. And after against the  
 same Iewes: One & the same redeemer is called as  
 well the sonne of *Dauid* as *Iehouah*. How is he called  
 the sonne of *Dauid*? because he was to descende of that  
 line. How, then, *Iehouah*? Hence trulie is gathered  
 that in him there is some thing more excellent the man  
 and he is called *Iehouah* or the Lord, because he is the  
 onely begotten sonne of God, in a altogether with the fa-  
 ther in nature, glorie, eternitie, & Diuinitie.

In the 31. ca. & 14. v. of the prophecy of *Hose*,  
 shewing how he is both *Iehouah* & also an angell:  
*Christ* (saith he) the eternall wisdom of God, did

put on the person of a Mediator before he was clothed with our flesh. He was therefore even then a Mediator, and in this respect also an angell. Meane while he was also then Iehouah, who is now God manifested in the flesh. And afterwarde thus is this place worthe the remembrance to witness the Deitie of Christ.

Vpon the 4. ca. of Micah, the 3. v. The Prophet Micah speaketh of God himselfe, not expressly mentioning Christ, because he was not as yet manifested in the flesh; how be it we know that this was fulfilled in his person, that God hath governed the worlde, & subdued vnto himselfe all the nations of the earth, we therefore avouch Christ to bee true God, because he did not onely minister to his father, as Moses or any other of the Prophets; but was himselfe also high soueraigne of his church. & in the 7. ver. of the same chap. Though Christ was the true seede of Dauid, yet was he withall Iehouah likewise, that is God reuealed in the flesh.

In the 1. of Zachar. the 19. v. Wee must remember what I saide before: that this chiefe angell was the mediator & head of the church. But he also is Iehouah, because we know that Christ is God manifested in the flesh.

Zach. 2. v. 8. Hence we gather that Christ is here figured, who is himselfe verie Iehouah, but withall the angell & messenger of his father. & in the 10. ver. We see therefore that the name of Iehouah is fitted vnto Christ, & that there is no difference of nature betwixt the father & the sonne, but that they are to be distinguished onely in person. As often therefore as Christ declareth his Divinity, he taketh vnto himselfe

himselfe the name of lebanah: But afterwarde he sheweth  
that in himselfe he hath some thinge peculiar and dis-  
tinct, namely this, that he is the messenger or Embassa-  
dour of his father.

Zach. 3. ver. 3. Now we see that he is termed an  
Angell, who was of en named lebanah. For my parte  
therefore I make no question but that the name as well  
of angell as of chouah should be referred to the per-  
son of Christ, who is the true & onely God.

Zach. 11. ver. 14. This wee must holde for a prin-  
ciple, that Christ from the beginning was the true le-  
banah. Because therefore the son of God is of the same  
nature with the Father, & also one God together with  
him, &c. with like fidehtie & perspicuitie doth  
he euerie where in his commentaries vpon the  
new Testament, maintaine the eternal Deitie and  
Coexistence of our sauour Christ.

\*Quoniam.

Coloss. 1. v. 2. This in the meane time is a memora-  
ble place to proue the Deuty of Christ, and his unity of  
essence or nature with the father. For having prefaced  
somewhat touching the knowledge of God, hee straight-  
waies applieth it as well to the Sonne as to the Father.  
Whence it followeth that the Sonne is one and the same  
God with the father. See gentle Reader what hee  
writeth vpon those words of the Apostle, God  
was manifested in the flesh. After many words: So  
saith he by this one testimony is the true and eaballie  
faith excellently fenced and fortified against Arius,  
Macron, Nestorinus, and Eutyches.

Ioh. 5. v. 20. Although the Ariians haue endre-  
ued to suffice this place, & some there be even at this day  
which

which subscribe vnto them: here notwithstanding wee haue a notable testimony of the Diuinitie of Christ,

Act. 7 v. 20. So this place yerdelith apparant prooffe of the eternal Deity of Christ, & vniue of essence with the Father. But in so cleere a case what neede more words? A thousande like places are every where obvious in his golden wrightings; which may yeeld plentiful matter vnto al posterity to stoppe the beastly barking of these raging dogs.

But to returne to my purpose, if *Cæcilius* in this cōflict did not make all fish that came to net, but signified that many things approved by auncient Fathers were now too much exposed to cavil of heretiques, being otherwise of himselfe a most valiant maintainer of Christs eternal maiesty, which preeminence even the slanderous aduery (to his grieve) must of conscience yeeld vnto him; must he therefore be proclaimed an *Arrian*, or patron of *Arrian*? doth he deserue to be so contumeliously disdained, as if carried headlong with a violent streame of vaine gloriou booshing, he did of set purpose corrupt the plainest oracles of scripture touching the mystery of the sacred Trinity, & eternal Deity of the Son & holy Ghost? or as though he wrested the Christians weapons out of their hands? or by manifest consent were an open abetter of the *Arrians* glosses? No, no, would to God rather you *Ubiquitaries* did not so, or would at least cease to spread the infection of your *Arrian* leprosie throughout the church: He indeede made choise of some arguments before others, not

vind.

unadvisedly, or to such purpose as you slanderously imagine, but as himselfe often professeth, because he did wish we would bring nothing but what were sound and substantiall.

And good reason: for he found by experience in his confutes with *Servetus*, *Genulu*, & the like monsters, which were arguments of strength and perspicuity, and which were not; which did powerfully presse the adversary, and which did not. And therefore he saw well that he was to combat not with number but waight of arguments, & by his example taught others how to encounter heretiques, who are now growen for more subtile & slippery then heretofore was either *Samosatran* himselfe, or *Armin*, or any other of their principal patriarchs. For now the adversary which by these his instruments impugnerh the glory of Christ is growen old and wily. There are now (to vse the words of *Cyprian*) almost sixe thousand yeares accomplished, since first the Diuel beganne thus to war against God. He hath by this tyme even by practise of antiquity thoroughly instructed heretiques in all sleighes of attempting, all tricks & devises of vndermining. Lastly, seeing the spirits of the Prophets are subiect to the prophets; this worthy & excellent servant of God did only by wrighting advise, not prescribe vnto the church any interpretation or opinions of his own. Cease therefore (ingratefull exclaimers) to fowle out against him the pestilent poison of slandering tongues in your pulpits, which without him ma-

*De exhort.  
mar. ad For-  
mationem.*

ny of you were scarcely able to maintaine with credit.

But to let these passe, I come now to the second sort of wrightings which is both heretical and intollerable, for monstrous paradoxes therein maintained, plaine principles of diuinity defaced, open testimonies of scripture perversely corrupted, heresies long since condemned lately restored, and imposed vpon the simple vulgar for verities Evangelicall. In which kinde the most bitter *Archibishopian* disputant *Hubertus* an impudent back-sliding *Apostata* doth now Lord it; whom hatred against the truth truly knowen, but wantonly denied & wilfully impugned doth euerie day more then other so swiftelie sweepe away with a continuall current of barking and back-biting, that me may iustly suspect him for a fearful example of one giuen over by God into a reprobate sence. God of his mercie graunt him a better minde if he be not past cure; or at least so bridle his furie, that he tary not others with him headlong to destruction.

He as an impe of *Pelagius*, & mouthy sectary of *Epicurus* fileth all Germanie with horrible exclamations, that all men without exception, as well faithfull, as infidels; already damned, as hereafter to be condemned, reprobates, as others; suppose dogs & hogs, as *Christ* his sheepe; *Nova* & *Helogabalus*, as *Dauid* & *Iosaphat*; *Indas*, as *Peter* are by the death of *Christ* reconciled vnto God, sanctified, iustified, their sins pardoned, themselves received into the

*Thess. 19.*  
60. 65. 66.  
63. 94. 112.  
182. 187.  
214 735.  
75. 757.  
767. 725.  
1001. 200

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# 48 OF CHRISTIAN RELIGION PART. 4.

*Lib. germ.* the bosome & fauor of God, in a word saued (ap-  
*pag 94. 98.* pland your patrō & procter, o you dogs, & hogs,  
*99. 106. 100* which hath opened so wide a gate vnto *Atheisme*  
*etc.* nomā dāned for sin, but only for vnbeleife; that in  
 Schmidlin, God there is no eternal decree of electiō & reprob-  
 and Osiander, batiō; that God hath not defined a certaine nūber  
 der condē- of them which shalbe saued; that al mē ever since  
 ned by this Apostata, the fal of *Adam* are elect in Christ, that Election  
 for putting grace and forgienes of sins is *generall* and cōmon  
 out of con- vnto all, and that with God there is no *speciall* E-  
 troversie lectiō, but this speciall Election is only in respect  
 that with of men, as every man privately applyeth to him-  
 God there selfe that grace which is cōmon vnto al; that God  
 is a certein knew from everlastings who would embrace his  
 number of grace offered, and who againe would make ship-  
 the which wracke thereof; that to Elect is nothing else but  
 shall be sa- to invite and win mankind vnto himselfe; that  
 ved. many of the Elect do perish; that the certainty  
 Protocol. of Gods giftes and graces whereof wee boast out  
 Mompelg. of *Rom. 11. 29*, where they are said to be *without ra-  
 303.* putance is a vaine brag; that our Electiō in Christ  
 is founded on a supposition and condition *If we  
 beleue*; that it relyeth wholly on our faith; that  
 faith is not given vs indeed without the grace of  
 God, howbeit the meanes by which it is given vs  
 are in our own power, that the vnregenerate have  
 an arbitrary ability to run as lone as God calleth  
 them by his wordē; that they can of themselves  
 perceiue and vnderstand the Lordes voice when  
 he crieth vnto them; that the cause why of many  
 who vse the same meanes, some beleue and per-

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severe; either some beleeue not, or beleeving per-  
 severe not, is the right or not right vse of the  
 meane, & that this vse is in our owne power; that  
 the 9. Chapter to the *Romanes* treateth not of  
*Predestination* to life or death; that this doctrine  
 of *predestination* maketh God a lying God, a cruel  
 God, a God reioycing in euill, and an vniust  
 God; that it ouerthroweth the ministry, & lea-  
 ueth no place for wholsome exhortation; that it  
 breedeth securitie & despaire in men: and an  
 hundred other positions of this kinde, wherewith  
 if you conferre the auncient pestilent heresies of  
*Pelagius* & *Celestius*, they will concurre with this  
 doctrine, & meete therewith as *inst as germanus*  
*lips*. For the *Pelagians* taught the selfe same as  
 appeareth both out of the writings *S. Austen*, &  
 out of the epistles of *Prasper*, and of *Hilarie* vnto  
 him, touching the reliques & remainder of the  
*Pelagian* heresie in *France*. They taught that in  
 deede all men had sinned in *Adam*, and that no  
 man was saued by his owne workes, but by the  
 grace of God in regeneration, howbeit the *prop-*  
*osition of Christes blood* is (say they) *proposed vnto*  
*all without exception*, that whosoever will laie hold  
 on faith, & receiue the Sacrament of Baptisme  
 may be saued; that God knew before the framing  
 of the world, who would beleeue & continue faith-  
 full, & that he predestinated them vnto his king-  
 dome whom he forsaue to be such, as being free-  
 lie called by grace would proue worthe their *E-*  
*lection*, and departe this life with a laudable &  
 happy

The error-  
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 the *Pela-*  
*gians*.

OF CHRISTIAN RELIGION PART. 4.

happy end; & that therefore all men are admo-  
nished to beleue & liue well, that no man might  
despaire of attaining saluation. They denied that  
there was a set number predestinate of God,  
least the vse of exhortation thereby should be  
voide, and the force and edge of preaching re-  
bated. They auered that all serious industrie in  
weldoing was cleane remooued, & all manner of  
vertues cancelled, if Gods decree preuent mens  
willes; that vnder the title of Predestination the  
*Stoicks* *fatall necessitie* was againe set on foote and  
established; that the .9. Chap. to the Rom. was  
neuer vnderstoode by the auncient Fathers  
of the Church of a free Election preuenting our  
will and merits; That this doctrine thwarteth &  
crosseth the edification of preachers & teachers,  
and were it true, yet is it not to be divulged and  
uttered in publicke, because it may minister vnto  
some cause of despaire; & the hearts of ignorant  
men are by this kind of dispute set on mammer-  
ing: because the Catholike faith may be taught  
and defended without it. *Faustus* added vnto  
mans endeavour the helpe of grace, that for sooth grace  
& mans endeavour yoked together finish those works  
which remaine, & God by his worde worketh in us to  
will that which wee read or heare: but to consent, or to  
consent therunto is so absolutely our owne, that if we  
will, the matter is forthwith put in execution; if we will  
not, we make the working of God to bee of no force or ef-  
fect with vs.

These and such like were the olde braine sick  
follicies

lollies of the *Pelagians*; which I thinke no man so far to seeke in Christian religion, that he concerneth not howe this cursed wretch hath set them downe worde for worde as it were, & published for newe oracles.

Nevertheles I know his protestatiō wil be, that hee hath hitherto never sucked at the noisome sinke of *Pelagius* heresies, but in heart detesteth them. But *Pucinus* that newe vpstart *Pelagian* as vaine & wavering an Apostata as *Huber* himselfe hath cleered the case; *Pucinus*, who lately trampling the truth of the Gospell vnder his feete, and betaking himselfe to the *Iesuites*, hath so openly and shamefully set a brooch againe and defended the *Pelagian* errours, that very shame & conscience with-helde the *Iesuit* of *Prague* from publishing in printe that monstrous booke of his. He together with his *Huber* our *Apostata* main-teineth all the former positions, & yet himselfe would not seeme, no nor endure the name of a *Pelagian*. Howbeit in most matters he is more apparant to be such a one. For that which this our *Apostata* oftentimes feigneth he will doe, & yet for verie conscience dares no where performe, he taketh on him to define predestination on this manner. *Predestination is an order, foreseene and proposed by God vnto himselfe, wherein he hath decreed from all eternitie, what shoulde befall every particular person, which he hath created partakers of Christ the Saviour, & heires of an everlasting heritage, leaving to every one free will in this life to fall, or not to fall from*

him, as he shall make choice vnto himselfe when he  
possessed of the vse of reason. For his will was that  
many as forsake not their Creator should be saved;  
but they who persisted steadfast in their faith & allegi-  
ance vnto him, & manfully resisted the aduersaries from  
his approoued and chosen, it not onely be saved, but  
reigne also with Christ in his kingdome, & in life eter-  
nall. Againes who for a time started aside & fell from  
him, should be reformed & purged by temporary punish-  
ment; but they who make conuict vnto defect, & will-  
nary resist the secret working of his spirit, shall  
become reprobates & inflexible. Thus farre Puccius.  
He farther maintaineth that as Christ is the Cre-  
ator, so he the Redeemer also of all men, not  
every particular man: that all are borne into the  
state of salvation and grace; and by Consequence  
are blessed, if they procure not their own destruc-  
tion through infidelity, and vnbelefe; that E-  
ternall and Graces are generall, that Faith is a gift of  
God generall, and common vnto all men, nay that  
it is natural; & that all men haue a pronenesse vnto  
piety; that the difference of good and evil ma-  
n on earth ariseth from the good or evil vse of the  
knowledge of God; that Reason in deciding con-  
troversies of Religion is soveraigne Emperresse;  
that this doctrine wel agreeeth with that doctrine  
of the Apostle Rom. 9. 10. 11. only it is repugnant  
to S. Austins disputations, and certaine Councils  
and Schoolemen, who are wholly grouded on the  
opinion of S. Austin. He beseecheth the *Refutation*  
& amongst them especially *Ballantray*, that they  
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desire & sicke not over-much vnto the definitions & interpretations of *Aufsen* & the Schoolmen; and that they no longer debar and defeat the worlde of this his notable cōse of interpreting and vnderstanding the Scriptures, &c.

Now I demand of this our Apostata & his purple Prelate of *Tubinge*, whether they heere descry *Paccius* as a *Pelagian* or no? I know wel they will answere that this is a dunghil of *Pelagian* drasse & filth. Heare therefore yet a little farther this your vpstart gloser *Paccius*. He hath prefixed before the 33. chapter of his booke this argument: *I will shew how the Drinnes of Wittenberge Luthers successors ioune in opinion with vs: but Beza and the rest of Calvinists complices persist in their headstrong wilfulnesse, and corrupt diuers textes of Scripture.* Afterward he bea- keth out into your praises, and applaudeth your good proceedings in Christian doctrine on this manner. *Whilest I was compiling this tract I happened on the answere of Th. Beza Calvinists successor to the Atlas of the Conference held in Mounpelier published at Tubinge; which Answer was printed at Geneva in the years of our Lord 1588; wherein I saw how desperately the Calvinists contende with Lutheran Drinnes both about other opinions, and expressly in this teaching Predestination; I perceived how miserably they mutinize within themselves, who stray and wander without the Asses and limits of the Church and succession of the Apostles. Howbeit the zeale of truth wherewith I was inflamed caused me to reioice, whereas I sawe that the Diuines of Wittenberge had laid aside a great parte of*

*Luthers tyrannous crueltie, and barbarous absurdity*  
*this point. And that THEY CONSENT*  
**VVITH VS IN THE SV**  
**STANCE OF THE THING IT SELFE**  
*although they stagger and erre in the interpretation*  
*of the Scriptures, and Sacramentes. This Peca*  
*su reporteth of our good neighbour Divines*  
*Wittenberge. Out vpon this dolefull and lame*  
*table consent! out vpon this shamefull ioint con*  
*spiracy!*

Heere they will call heaven and earth to wit-  
 nesse, that this pertaineth not vnto the, that the  
 desire is to haue their opinions refuted by vs:  
 not long since that currish Apostata wished for  
 Champion on whom he might fasten his holden  
 and purchase to himselfe a name by his glorious  
 conflict. But let him knowe that no man is  
 mad as to enter combat with a selfe-condemned  
 desperate person. In vaine he provoketh me by  
 name, notwithstanding, in the meane space,  
 know that I haue not beene retchlesse in defense  
 of the truth, and arming my hearers against  
 his doctrine, whilest I haue at home ripped  
 his rude rabble of detestable opinions. And in the  
*Treatise of the Universalitie of Redemption* that  
 famous personage D. JAMES KIM-  
 DONCE the worthy Governour of our Vni-  
 versitie, whom in honour I heere name, hath em-  
 ployed himselfe, debating the maine question,  
 resolving it very iudiciously in his publike  
 lectures. Concerning the rest it were impertinent

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to chew a dry Colewort, and harpe daily on one string.

*Augustine* long since, and *Alphus* his companion, as *Hierome* testifieth in his Epistle dated vnto them, hath taken much paines and travel in confuting the heresie of the Pelagians, and hath written thirty whole bookes distinguished by diuerse titles, besides certaine Epistles in which of purpose hee beateth downe this Pelagian outrage. *Prosper* reporteth of about three hundred who wrote against that heresie. *Augustine* himselfe witnesseth that it was condemned in five seuerall Councels in Africke. There is a notable tracte of *Fulgentius* his first booke vnto *Monimus* extant touching the two folde predestination of GOD, the one of the good vnto glorye; the other of the euill vnto punishmente. *Maxentius* also hath certaine shorte Theses directed against these Pelagians; and that golden booke of *Luther* of MANS SLAVISH WIL against that half-Pelagian declamation of *Erasmus* is every where common and obvious. Lastly, there are diuerse sound disputations of *BRENTIUS*, *HESHUSIUS*, *SCHNEPPFIUS*, and especially *HEREBRAND* touching this matter. And doeth the curted Apostata looke then that some one of vs should stoppe his blasphemous mouth? Let him over-read these, and refute them: or if he be not able so to doe, henceforth let him surcease his profaning Gods truth.

The truth of Scripture shall stand invincible  
gainst this barking dogge, and the very gates  
hell it selfe; which teacheth of redemption by  
Christ, *Hee that believeth in the Son, hath everlasting  
life: and hee that believeth not the Son, shall not see life:  
but the wrath of God abideth on him.* Of Predelination & grace, *He hath chosen  
us in Christ before the foundations of the world. Who he  
hath Predestined, he also he called. Yet the scripture  
saith, *For the scripture saith, The elder shall serve the younger.*  
As it is written, *I have Loved Jacob, and have hated  
Esau. Therefore he hath mercy on whom he will, and  
whom he will he hardeneth. The Election hath ob-  
tained it, and the rest have become hardened.* Of Faith,  
*Al Men have not Faith. Vnto You it is given for Christ  
that not only ye should Believe in him, but also to suffer  
for his sake. It is God which worketh in you both the will  
and the deed. And as Many as were Ordained unto  
eternall life Believed. Of Perseverance, The scrip-  
ture saith, *God remaineth Sure, and hath this sea'e, The  
Lord knoweth who are his. I give vnto my sheepe eter-  
nall life (Eternall saith Christ), as for thees diuers (and they  
shall Never Perish, neither shall any man plucke them  
out of mine hand, I haue prayed for thee that thy Faith be  
False. Not False Prophets shall shew great signes and wonder-  
full things, if it were possible, they should deceiue the very  
elect. I give thee thanks, O Father, Lord of heauen and  
earth, because thou hast hid these things from the wise  
and men of vnderstanding, and hast opened them vnto  
babes. It is so, O Father, because thy good pleasure  
was such. Let them, who carry themselves as hye***

as heauen, learne first to adore and bow the knee  
of their heartes at these and such like mysteries of  
Gods truth, ere they prife themselves the light  
phantasies of their owne braine.

Here I had purposed to haue declared in briefe  
what a variable inconstant *Protem* they imagine  
God to bee: what a newe Stampe of Diuinitie  
they haue coined: what principles of religion  
they inringe, what scriptures they scoffingly shift  
and shake of. But I haue not the leasure of per-  
forming thus much, yet can I not but briefly  
insert one example at least amongst many of this  
desperate boldnes of this impudent man.

Whereas Luke saith of the *Antiochians* *Paulus* Act. 13. 48.  
hearers, And they *Belieued*, As *Many* as were  
Ordeined vnto eternall life, he manifestly setteth  
downe who they were, and why they beleued  
the Gospell: to wit, *They* who were predestinate  
and ordeined by God in Christ before the founde-  
tion of the worlde vnto faith, repentance, &  
life eternall. Herein there is a ioynt consent of all  
the true professours of Christian religion. *Crys-*  
*ostome* saith, *They beleued who were before Orde-*  
*ined, that is, before Appointed by God.*

*Emil. 30.*  
*in Act.*

But heare what this newe Prophet saith: *They*  
*beleued* (saith he) *who were ordeined vnto eternall*  
*life, that is, as many as followed and trauelled the ordi-*  
*nation prescribed by God, & were to be sanctified by his or,*  
*as imbraced Gods ordination, abiding him, & earnestly fol-*  
*lowing his ordination, as abiding, were preserved vnto life*  
*eternall. Who ever saith a more shamelesse man?*

# 94 A DEFENCE OF CALVIN AGAINST

Ordinam. fo-  
gus.

Let him shew vs in scripture that which he vau-  
teth of his order: let him proue vnto vs, that *as by*

*and goodly vnto life eternal is equall* & al one with  
that, *to follow* Gods prescribed order. Fast there,

1. *fore of this foigne he can pretend no colourable*

2. *shew out of scripture.* Next the vniuersall cons-  
ent of all Interpreters both olde & newe con-

3. *vinced him.* Thirdly *Luther* himselfe vnmasketh

his impudent face in his mother-tounge Transla-

4. *tion.* Fourthly the Scripture setteth out vnto vs, &

recollecteth, that they which beleue are said to be

ordained vnto life eternal in Christ, not for ob-

seruing Gods order, that is to say, the meanes di-

5. *recting vs vnto life, but for the eternall decree a-*

lone of God, I meane the predestination of the

Elect vnto saluation: and that they are not now

ordained of themselves, but were from everlast-

ing preordained of God: so that this Gods ordi-

nation is precedent vnto faith, and the other

subordinate meanes of saluation both in respect

of time, and in that it is their cause and they are

the effects of this cause. For so the Apostle teach-

eth *Eph. 1.* And Rom. 8. *whom he knew before*

*whom he predestinate* he meaneth God. And in an

other place: *God hath not appointed vs vnto wrath*

*but vnto saluation* &c. Fifthly they were ordi-

ned vnto life eternal as vnto their end. Now the

ordination of man vnto his end issueth from God

the creator, not from himselfe the creature. Som-

6. *ly Paul* himselfe saith: *that this order which*

*man enuiceth as prescribed by God is to beleue*

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102. 11. 11. 11.

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the Gospel, and so to be saved: But if so, then through this forgerie the sence of this place shall be on this manner: A many as were ordeined beleueed, that is forsooth, as many as beleueed, beleueed. Then which iteration nothing can be deuised more absurde and foolish. To conclude, let vs graunte & winke at the glosse, and let him tel vs why (according to this opinion) some were ordeined, that is, some followed Gods order and good motions, other some followed it not. For this they did either of themselves, or through the assistance of Gods speciall grace: If of themselves, then hence forth let him not deny the name of a Pelagian: If of God; then remaineth there yet another question, to wit, why God gaue grace vnto some, and not vnto other some, and escape he cannot, but that he must either tye grace vnto mans will, as did *Pelagius*; or confesse Gods speciall ordination, which is the truth wee labour for.

AN





AN ORATION  
OF D. ZACHARY VRSINE,  
exhorting to the study of Christianity: pro-  
nounced by him in the ELIZABETH Schoole  
when he began his Lectures vpon PHILIP  
MELANCTHON his groundes  
of Diuinitie intituled  
*Evangelicall Theologie.*



Ince by aduise of your re-  
gents and overseers in stu-  
dy, I haue bene wished  
to deliuer vnto you some  
short summe of Christia-  
nity, I must acknowledge  
my weakenesse farre vna-  
ble to support a burden of  
such waight. For this is a  
doctrine ever past vnderstanding not only of the  
most wise and sharpe-sighted of this worlde (vn-  
lesse instructed by the voice of the Church and  
power of the holy Spirit) but for a great part vn-  
knownen even to the Angels themselves, vntill it  
pleased the sonne of God to reueale it out of the  
deepe wisdomme of his eternal father, which if all  
the

thewits and tongues of men and angels shoulde  
straine themselves to vnfold and grace with curi-  
osity of stile and depth of inuention, they coulde  
never be able to speake any thing correspondent  
to the dignity and deserte of so diuine a subject.  
Being therefore to my selfe guilty of mine owne  
defects, I had rather leaue this labour to some o-  
ther, who might more worthily attempt, & more  
happily perforce it then my selfe: but conside-  
ring againe the place and person I sustaine, I haue  
thought it my duty to do you al service in furthe-  
ring your salvation, & to shew obedience to God  
inuiting me to these religious labours, and promi-  
sing (which is the chiefest thing) his gracious affir-  
mance, which who so enioieth neede not despaire  
of any thing, for it pleaseth God to shew his migh-  
ty power in weake and abiect instruments, accor-  
ding to that of the Psalmist, *Out of the mouth of  
babes & sucklings hast thou prouided strength, because  
of thine enemies, but thou mightiest still the enemy and  
the avenger.* Psal. 8. 3. The worde which he useth  
signifieth a childe which beginneth to speake &  
vnderstand. But it is a thing vsual to attribute the  
name of *children*, not vnto those only which are so  
in years, but vnto those also which are such in vn-  
derstanding or doing ought besides. They also  
which are infants in years, are sufficient witness  
of Gods goodnesse and providence. The mani-  
fest tokens of Gods presence in miraculous propa-  
gation, preservation, & sustaining of mankind do  
sufficiently refell and refute Devils and Archels of  
all

all sortes, both such as deny at all that there is any God, and such as doe not acknowledge him to be such a God as he professeth himselſe to bee, But Christ in 11, of *Mat.* 16. v. draweth this place to a confession, in which sence it agreeth to vs al, euen as many as thincke or speake ought of God, For we are infantes in vnderstanding & vtterance of all heavenly things. Wee learne in this life some smale rudiments of them, as truly and religiously saith the Emperour *Gratian* in his confession to *Ambrose*: *Wee speake of God so much, not as we ought, but as we can.* Yea euen the Prophets and Apostles confesse as much of them selues, As 1 *Cor.* 13. 9. *Wee know imperfectly & we prophesie imperfectly, But when that which is perfect shall come, then that which is vnperfect shall be abolished.* And in the 12 ver. *Now we see through a glasse darkely, But then shall wee see face to face.*

But though both those rudiments which wee learne be scawe, & the word of preaching be plained to our capacitie, wherein God himselſe speaketh to vs as vnto infants, & suffereth vs to speake like infantes of himselſe, yet will God so exact of vs in this life skill in this doctrine of himselſe, that otherwise he giueth vs no hope of another life, & these rudiments (how simple so euer) do so farre exceede all humane wisdom, that betwixt the one and the other is no comparison. For these principles or groundes are a wisdom vnknowne to reason, necessary & sufficiēt to euermassing saluation. Let vs therefore not on-  
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ly acknowledge our infancie, but also shew our  
 selues willing to be reckned in the number of  
 sucklings & infants. For as the childe groweth not  
 that is not sustained with the mothers milke or o-  
 ther conuenient nourishment: so neither must we  
 refuse the milke of Gods worde, whereby we are  
 nourished and susteined vnto eternall life, least  
 we be put besides all hope of our perfection. This  
 is that spirituall infancie, pleasing God as Christ Mat. 21.  
 witnesseth when he rebuketh the Pharises which  
 were offended at the children singing in the tēple  
*Hosanna to the sonne of David*. These are those in-  
 fantes, in whose wordes it pleaseth him to bee  
 powerfull, by whose mouth, as the psalme ad-  
 deth, *he perfiteth his strength*, or (as they translate  
 it who consider the originall) *he stablisheth his*  
*kingdome*. But he speaketh of that strength or king-  
 dome which is seene in this life: which is for the  
 son of God to appoint & vphould his ministrie,  
 to gather his dispersed church, to quicken the  
 faithfull beleeuers by the preaching of the Gos-  
 pell, to sanctifie them by the holy spirite vnto  
 eternall life, to protect his church in this life a-  
 gainst the kingdome of Satan, after this life to  
 raise vp the faithfull vnto life eternall, that in the  
 his Deitie may raigne openly, not by ministry.

The king-  
 dome of  
 Christ.

What the foundation of this kingdome is Saint  
 Paul teacheth, 1. Cor. 3. 11. saying, *Other foundati-  
 on can no man lay then that which is laid, which is Iesus*  
*Christ*. The foundation is Christ, first in his per-  
 son, for that he beareth, keepeth and comprehendeth

deth all the members and parts of this kingdome, vnited and ingrafted in him, as doth the foundation al other partes of the building, or as doth the vine all the branches: then in the doctrine of him selfe, that is of his person and office. For as good lawes are the strength and sinewes of kingdomes politique, so this kingdome is composed, confirmed and ordered by this doctrine deliuered of Christ. And as the house cannot stande without the foundation, so except we know who Christ is, and what he hath perfourmed for our sakes, al religion besides is but vaine, forged, none at all.

This foundation is laid by the mouth of sucklings and babes which belecue, and being thured vp by the holy Ghost doe learne & embrace the doctrine which they heare & so grow into Christ, in whom they be ingrafted.

In this weighty worke God vouchsafeth to vse our infancy for an instrument, to the advancemēt of his glory (whilest the weightines of the worke, and weakenesse of the instrumentes doe plainly shew, that all this is done not by our strength, but by the power and might of the almighty God:) and also to abate the pride of his enemies, whilest their might and power is surpassed by our weaknesse, and our shew of wisdom doth in the ende shew that nothing is more foolish then their wisdom, as it is said; *your strength shall be in silence and hope.* For the son of God destroyeth the workes of the Devill, deliuering those that belecue from his tyranny, pardoning and putting away their sins,  
be-

beginning in them righteousness & life eternal, defending his church, accusing & discovering the malice of his enemies, repressing & punishing the both now, and in the finall delivery of his church from all evils. And all this (mauger the gates of hell) he doth partly bring to passe and partly testify by the vnworthy & simple mouthes of men as it is said 2. Cor. 10. v. 4 *The weapons of our warfare are not carnal, but mighty through God to cast down bulwarks, casting down the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, And having ready the vengeance against all disobedience, when your obedience is fulfilled.*

As therefore the basenesse of the vessel doth not preiudice the preciousnesse of the merchandize therein contained: so neither must you disdain the meannesse and infancy of him that delivereth this doctrine vnto you, as derogatinge ought from the weight of those reasons, which shall be alleadged to perswade you to the serious studie of Christian religion. But purposing forthwith to rectie some of them, I find my selfe so plunged in the depth therof, that I can hardly resolve wheret to beginne. Yet because I must of necessitie handle some of them, let that be the first which should be the rule of all our actions & studies, namely the will of GOD revealed in his word. For we now conferre together which are fellow-citizens of the church. Knowing for certaine that the bookes of the Prophets and

Apostles

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dment.

Apostles are sure interpreters of Gods will and purpose. In them are preceptes euerie where deliuered and repeated, commanding without exception to search & know the doctrine therein contained. This is that precept of the taboath deliuered in the ten commandements, this is that whereof our sauiour saide in the 10 of *Luce* 42. v. that *one thing was necessarie*. This is that wisdom whose knowledg he saith is eternall life; this *Dauid* commendeth, as in many other places, so in the first psalme, where he layeth downe as it were a brieft therof. But this our heavenly father, mercifull to mankind, & carefull for our saluation thought not sufficient; he added therefore a peculiar charge of proposing a lūme of this doctrine vnto all, especially the younger sorte, & this is that which wee terme *Catechizings*. As *Deuter*. 4. 9. *Thou shalt* (saith he) *teach thy sonnes*. And *Deuter*. 6. & 11. *Lay vp these wordes in your heartes & in your mindes, and hang them for a signe in your handes, & place your eyes thereon. Teach thy children to meditate in them, when thou sittest in thine house, & walkest in the waie, & when thou liest downe, & when thou risest vp. Thou shalt write them upon the postes and dores of thine house, that thy daies and thy childrens daies may be multiplied in the land.* Here we see parents & those which are in steed of parents are commaunded to teach, & provide that there be teaching; the yonger sort to learne; both sorts daily to inculcate, repeate, & meditate vpon this doctrine. Now whereas he will that this doc-

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mine should be deliuered to our children, & alwaies placed before our eyes, it is plaine that he requireth breuitie and perspicuitie, that is a *Catechisme* or shorte summe of Christianitie, with an exposition neyther tedious nor difficult. So *Paulo 2. Tim. 1. v. 13. Keepe the trew paterne of wholesome words, which thou hast heard of me in faith and loue, which is in Christ Iesus.* Heere together with the definition of our *Catechisme*, we haue the exercise and praetize therof commaunded.

This *trew paterne* wherof the Apostle speaketh doth signifie trew sentences of each parte of this doctrine, breifly and orderly comprized, & as it were presented to our veiw: with a forme of teaching and speaking that is proper, plaine, and suitable to the wrightinges of the Prophets & Apostles. Wherupon he nameth them *wholsome wordes deliuered by himselfe in faith*, or *conceruinge faith and loue which is in Christ*, that is in the acknowledging of Christ: as euerie where he reduceth all pietie & religion to faith and charitie. The *Catechisme* therefore is a summe of the doctrine of faith and loue in Christ, deliuered by the Prophets and apostles. Or *A summe of Christianitie, breifely, orderly, and plainly comprized.* For we must not deuise a doctrine of our owne, but of necessitie referre our selues (as it is said *Esaie 8. v. 20.*) *to the lawe, and to the testimony.* But hereunto also must be added an exposition, to vnfolde truely the partes and method, and to interpret plainly the wordes and phrase.

True paterne of whole some wordes,

What a catechisme is,

This reason alone might be sufficient to stirre

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vp mē not prophāely minded, to the study of this heavenly doctrine. For to such the wil and com- mandement of GOD is sufficient though there were no other reason besides. But since it hath pleased our merciful God to yeeld vnto our weak- nes some reasons why he hath given vs this com- mandement, it behoueth vs to consider of them with all reuerence. Now God teacheth vs that we must therefore learne this doctrine, because by knowledge thereof, & no other meanes, he pur- poseth to convert & saue all those, who through age are able to vnderstand, and amongst the such as shal be heires of eternall life. It is a confident & strange saying of Saint *Paul* Rom. 1. 16. *The gospel is the power of God vnto saluation to every one that beleueth.* And 1. Cor. 1. 18. *For the preaching of the crosse is to them that perish fool shennesse: but to vs which are saved it is the power of God.* And in the same chapter the 21. v. *It pleased God by the fool shennesse of preaching to saue them that beleue.*

Of the effi-  
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But this opinion as it is delivered & confirmed by many & weighty testimonies of the holy Spi- rit: so it is very forcibly impugned by the Deuill. For the Father of lyes seeing that this paradox of the foolish preaching of the crosse did not a little possesse the mindes of men, tooke occasion to in- cite brain sicke heads to say that this our teaching was in no wise a meane to convert soules, but that God without meanes did imparte and communi- cate himselfe to vs, and that we did but make an idoll of our own words, and here they power out

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wonderful words, seeming in shew very glorious. But harken (I pray you) and consider vpon what grounds they stand. God (say they) needeth not at all this voice of ours, either ministry, reading, or meditation, to convert men: therefore he vlieth no such meane, neither is the learning thereof necessary to saluatiō. Now therefore (I speake to you which are children) is there any amongst you of so ihallow and childish conceite which will not skorne him that shal reason in this sort? God by his omnipotency can easily bring to passe, that a man without bookes, or teachers, or study may become learned (as the Apostles & others in the primitive church did speake with tongues which they neuer learned) he can make the earth fruitfull without labour of the husband-man, hee can susteine mans nature without meate, *as hee did Moses and Christ forty daies*: and therefore it is a labour vnnecessary, (not a meanes to compasse what we wish and expect) either for schollers to busie themselves about bookes and study, and to go to their instructors & schooles, or for husband men to manure their groundes, or for any of vs to spend our life in sustaining our life. Doe you see vpon what rockes of blindnesse and distraction the Diuell doth driue these vnhappy men, who having neuer learned the grounds of godlines or good artes, nor loving the labour & toile of learning, would notwithstanding seeme what they are not, desiring to extol themselves against the knowledge of god, not doubting to subiect the eternal

## AN EXHORTATION TO THE

wisdom to their vile censures: for they shew themselves as wel wiles, as shameles, in alleaging examples either of such as by miracle were converted, as *Paul*, or endued with giftes extraordinary, as the Apostles in the Pētecost: or of many hearing the Gospell & not beleeuing, or lastly in citing such places of scripture as preach vnto vs the power and office of the holy Ghost. We know (God be thanked) & confesse, that God can without helpe eyther of teachers or learners conuerte whom he will, and that the end and vse of miracles is this, to shew that the order of nature (wherin he is powerfull) was by him before created, and is still by him most freely preserved. We know further, that the conuerting of soules is the gifte of God aboue, so that looke how much greater and more miraculouse a worke it is to restore man being lost vnto saluation, then to create him of nothing, so much more impudency & madnesse is it rather to attribute our redemption then our creation to the force & efficacie of mans wordes. This also we know, that it pleased God by foolish preaching to saue those that beleue, why it hath so pleased him, although he need not make vs accompt, yet is he content to yeeld vs some reasons ever of this his purpose, though he propose not the like reasons to the godly and vngodly. To the vngodly he yeeldeth this reason, because his iustice in condemning their malice, which resist the word reueald, should be more manifest in sight of the whole church, their consciences al-

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## STVDY OF CHRISTIANITY.

so bearing witness. But we may also consider other causes, which make for our instruction and comforte. Whereas the voice of the ministration and all our concept of God is veiled with darkenesse, wherein we now behold God, and know his pleasure, hence he admonisheth vs of the greatnesse of our fall, whereby it is come to passe that now we enjoy not the presence of God, dealing with vs as it were a far off & by interpreters, stirring vs vp to aspire vnto that heavenly schoole, wherein God will be seene of vs face to face, and shall be al in al. Besides God in this life will haue the searching, meditation, and confession of this doctrine touching himselfe and his will, not to bee concealed in the mindes of men, but to bee openly sounded and celebrated, and therefore on his authority he hath bound vs to a necessity of knowing it, promising thereby to restore vs to salvation. Furthermore, being willing to haue vs fellow-labourers in the most excellent of his diuine workes, wherein could he better shew his loue to vs miserable creatures, except in giving his only begotten sonne a ranfome for our sinnes? wee therefore affirme, the reading, hearing, and knowing of this doctrine, to be a necessary instrument of our salvation; not in respect of GOD, but in regarde of our selues; not because GOD coulde not otherwise haue converted vs (as the builder cannot builde an house without his tooles) but because he would not otherwise doe it. True faith is indeede the gift and worke of none but GOD

onely, yet so that it is wrought in vs by the holy Ghost through the hearing of Gods word. *Paul* planteth, *Apollos* watereth, but God giueth increase. And when *Paul* rearmeth the gospel preached by him the power of God vnto saluation to as many as beleene; & *Ephes. 4. v. 11. He gave some to be Apostles and Prophets, and some Evangelists, & some pastors and teachers, for the gathering together of the sanctes, for the worke of the ministration, for the edification of the bodie of Christ;* can any more gloriouse worde be spoken concerning the office of teaching? let not vs therefore presume to be wiser than God, let not vs forsake thinges ordinarie to follow thinges extraordinarie, neyther let vs so much esteeme the pride and reprobate conumencie of such as contemne the voice of the Gospell, that we lesse regard and reuerence the force and fruit of Gods ordinance in his instrumets of mercie; as neither the sloth and peruerse pccuinhnes of some schollars, being barres to profit and all good proceedings, can perswade others, that instruction and study are thinges vnnecessary to the attaining and encrease of learning and vertue: but let vs rather with al submission and thankfulness embrace this sweetest comforte, whereby we are assured that our labours please God, and are not vndertake by vs in vaine: according to those sayings *Eccles. 11. 1. Cast thy bread vpon the waters, for after long time thou shalt finde it againe. 1. Cor. 15. 58. Your labour is not in vaine in the Lorde. Mat. 18. 20. Where soeuer two or thre are gathered together in my*

NAME,

*same, I am in the midst of i bē.* Were not these pro-  
 mises wel knowne vnto vs, and certaine in them-  
 selues, in this so great fury of Satan and misery of  
 mankinde, our best teachers and most careful fur-  
 therers of the publike salvation were in conditiō  
 most vnhappy, & could not maintaine this place  
 without great difficulty. I truly for mine own part  
 knowing my selfe to be of no reckoning, feele my  
 selfe so surprised with sorrowe, that for griefe I  
 should nether be able to abide this place, nor giue  
 passage to my speech, did not I certainly know,  
 that eue in this cōpany there ar some, whose hartts  
 receiue and approue true & wholsome doctrine,  
 & are by the holy Spirite inflamed with desire of  
 acknowledging and worshipping God aright, &  
 are living temples of God, such as shall hereafter  
 glorifie him with the Angels in heauen. Neither  
 do I so speake this as if I did expect that all men  
 should haue like knowledge of this doctrine, and  
 equal giftes of the holy Ghost without difference  
 (for Saint *Paule* willeth vs in the 12. to the *Ro-*  
*manes* to bee wise according to that measure of  
 faith which God hath given to every man) but it  
 is necessary that al which look to be sayed should  
 hold the same foundatiō, that is, they must know  
 and beleue what Christ is, and what he hath per-  
 fourmed for every of vs, as it is said by *John* the 17.  
*cap. & 3. v. This is life everlasting, to know that i hon*  
*or the only true god, & who i hon hath sent Iesue Christ.*  
*Ioh. 3. 36. He that beleeueth in the sonne hath eternall*  
*life.* By these and other such like sentences we vn-

derstande, that it is a true saying, which *Dimity* (falsly surnamed *Aroopagita*, but indeed supposed to be of *Corinth*) doth attribute to the Apostle *S. Paul*, *The gospel is short and long*. The shortnes thereof is manifest, excelleng therein the lawe of *Moses*, and this ought and may be rooted in every of our harts and minds, which is the reason why a brieft of the gospel is so often deliuered & repeated by the Prophets and Apostles. But the wisdom of the gospel will far more hardly be sounded and searched through all eternity then that of the law. But knowing for certainty that we must in this mortality begin our eternal life (for we shal be cloathed vpon our cloathing if we be not found naked) the nature of true conversion is, neuer to suffer those which are conuerted vnto God to rest in their race, but kindleth in them a perpetuall desire of proceeding. Therefore is that commaundement given in the 2 of *Peter* 3. 18. *Increase in grace & knowledge of our Lord & saviour Iesus Christ.* & *Ephes.* 2. 19. *Now therefore ye are no more strangers, but Citizens with the saints, & of the household of God. And are built vpon the foundation of the Apostles & Prophets, Iesus Christ himselfe being the chiefe corner-stone, in whome all the building coupled together groweth vnto an holy temple in the Lord.* And *Marc.* 9. 24. He prayeth, *Lord I beleene, but helpe thou mine vnbeleefe.* And *Luc.* 17. 5. his disciples pray, *Lord increase our faith.* The godly are saide and commaunded to goe forward, & do also pray themselves that they may

goe forward. They are not therefore of that sort of men which haue no desire to go forward. Yet must not such be discouraged, who finding in themselves lesse light & vigor, do with true griefe of hart acknowledge and bewaile their weaknes and corruption. For thus saith the eternall father of his son *Esay. 42. 3. A bronzed reede shall he not breake, & the smoking flax shall he not quench.* And the son of his father *Mat. 18. 14. It is not my fathers will that any one of these litle ones should perishe.* & himselfe of himself, *Ioh. 6. 37. Al that the father giveth me shall come to me, and him that cometh to me I cast not away.* Wherefoever is vnfeigned godlines, that cometh from God, and is by him furthered, and therevnto are linked by the indissoluble bande of Gods truth all the blessings of the gospel which are eternal and without repentance. For did not the certainty of our faith and salvation depend vpon the free mercy of God alone, whereby he receiveth into favour all such as beleue, and not vpon degrees of our renewing & amēdment, our confort (God knows) were built but on a weake foundation. Hēce may be gathered three trialls of a Christian man, first the embracing of this foundation, secondly a desire of going forward (which two include every of vs vnder the vniversall promise of eternal saluatiō) thirdly this comfort, that for difference or inequality of giftes & degrees we shall not be cast of and suffered to perishe, which comfort must be opposed to the griefe conceived vpon our owne vnworthinesse. These three which

Three tri-  
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can neuer be separated hath Saint *Paul* comprised in 1. Corinth. 3. ca. 11. v. saying, *Other foundation can no man lay then that which is laid, that is Iesus Christ. And if any man build on this foundation gold, silver, precious stones, timber, hay or stubble, Every mans worke shal be made manifest; but he shal be safe himselfe, notwithstanding yet as it were by the fire.* By this therefore, which hath hitherto beene spokē, it is manifest, that Gods commaundement, and each mans particular salvation exhorteth and bindeth al mē, and amongst them the younger sort (which are a great part and seminary of the church) to learne allone as their yeares will permit, this foundation of Christian doctrine: which most gravely and severely admonisheth all such of this parte of their duty, who take vpon them the charge of instructing youth.

The preservation and propagation of pure & sincere religion to posterity.

For both teachers & learners are all debtors of diligent & serious care of preserving pietie & religion; debtors, not vnto our selues only, but to as many as are oures and belong any way vnto vs, yea and to all succeeding posteritie. For wee see by daily experience how easily in small processe of time manifolde defacings & corruptions and at length finall & vtter abolishment overtaketh that religion and doctrine, the summe whereof is not breifely and perspicuously set downe, knowne in publique, daily repeated, & beaten as it were into mens vnderstandings. Neither are we ignorant of the common prouerbe how the caskes or barrell rotteth still the sooner and

*small*

small which is first received be it good, or ill. Whereas then for the most parte the evill we learne taketh such deepe roote in vs, and cleaueth so fast vnto vs, and youth not being daily instructed and trained vp vnto pietie threatneth a barbarous contempte of God, and profaning of religion to ensue in time to come; againe wheras scarcely by the greatest endeouour, and continuall care of gouernours we are wonne to any good, no man of discretion and iudgement but will grant that it is wisdom & our duty to attēpt betimes so weighty and difficult a matter.

The institution therefore of Catechisme is not only necessary for preserving pure & sincere doctrine with vs & our posterity after vs, but in regard of youth to whō (as hath already bin proved) it is to be imparted, because it is framed fit for their capacity. For if it be wel said of other arts wherein this age is to be informed, *In al thy precepts vse such breuety, that intelligēt wits may sore cōceiue, & faithfullie preserve them in memory*: how much more is shortnes and plainenesse to be affected and practised in this heavenly wisdom so strange vnto mans vnderstanding? especially whereas the testimonies of holy Scripture ratifie and confirme our experience herein, saying: *Every one that vseth milke is inexperienced in the wordes of righteousness: hee is a babe. But strong meate belongeth to them that are of age.* Therefore both the Apostle *Paul* thus intimateth and signifieth vnto vs his maner of teaching, *I gaue you milke to drinke, and not meate, for ye were not yet able*

4 The capacity of youth, and ruder sort.

Heb. 5. 13.

14.

1. Cor. 3. 2.

3.

The continuall custome of the church,

*to beare it, neither yet now are ye able. For ye are yet carnall* and since the first preaching of the gospel in the church some notable argument or subiect of doctrine short and pithy, plaine and easie hath bene extant and deriued vnto posterity. In so much as certaine compendious summes deliuered by Gods owne mouth seeme to bee of equall growth, and continuance with mankind both of the law, as; *If thou continue righteous, thou shalt be accepted:* and also of the Gospell as, *The seeds of the woman shall breake the head of the serpent.* So not long after the promise and the covenant was repeated vnto *Abraham*. Finally in processe of time certaine brieue Articles were published abroad in the Apostles writings, the forme and manner of confession of Christ and Christian Religion beeing proportionably applyed to that which GOD had revealed in every age. Further that this our custome of teaching, which we call Catechisme, was practised both in the Primitive Church, and in the Apostles dayes, *Paul* witnesseth *Romaines 2. verse 18.* where hee teacheth the Iewes, *instructed in the lawe from their childerhoode* and *Galat. 6. 6.* where he saith, *Let him that is taught in the wordes make him, that hath taught him, partaker of all his goods.* *Luke* also in his 1. Chapter, verse 4. *That thou mightest acknowledge the certaintie of those things whereof thou hast bene instructed.* For as much then as these testimonies are such as deserue to be preferred before all others, whereas the Authors of them immediately

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diately followed the Apostles times, I therefore  
 instance in no one example, supposing it to be ge-  
 nerally knowne out of the commō histories. I ra-  
 ther adde this, that if the primitive Church being  
 yet in her infancy, did with so great cōstancy ob-  
 serve and retaine this custome & forme of instru-  
 ction established, as we see, not by the counsel &  
 advice of man, but the deepe wisdom and pro-  
 vidēce of God; how much more ought we in this  
 docting age of the world, in which the church is  
 ready to giue vp the ghost, & the light therof be-  
 ing extinguished, loathsome darkenes more and  
 more ready to overshadow the whole world; how  
 much more ought we, I say, adde vnto the small  
 measure of our diligence in maintaining & advā-  
 cing the doctrine of the church, rather thē detraēt  
 any the smallest portiō thereof. For this is that age  
 of which it is spoken *Mat. 24. v. 23. Then if any shal*  
*say vnto you, Lo here is Christ, or there, beleeue it not.*  
*For there shall arise false Christs, and false Prophets, and*  
*shall shew great signes and wonders, so that, if it were possi-*  
*ble, they should deceiue the very elect.* And *Paul* at  
 large discourseth, *1. Tim. 4 & 2. Tim. 3.* & *Peter* also  
 in his *2. Ep. 23. c.* of the iniquity & danger of these  
 last troublesome times by the illusiōs of the Diuel  
 wrought by the hands of those false prophets his  
 supposts & proētors. Now these predictiōs of the  
 miseries which are to befall these later daies are  
 written & revealed vnto vs not only for our cōlo-  
 latiō & cōfirmatiō in the truth & faith of Christs  
 but to be a spur vnto vs that we cōtinue watchful,

6. The ha-  
 resies and  
 dangers of  
 the last  
 times.

*Mat. 24. 23.*

and

Mat. 24. 4.

and careful to provide such weapon & furniture as is requisite to the beating downe and razing to the ground the bulwarkes of all errors. For thus beginneth Christ this dolefull prophecy, *Take heed that no man deceive you.* Let vs therefore thinke it necessary not only for them to whom is, or here after may be committed the charge of preaching & teaching in the Church, but for every particular man also which desireth to be saued, to haue a true conceite and opinion of every point of Christian Religion grounded and deepe rooted in his heart; to be fenced and fortified as strongly, as by all meanes he may, against sectes and heresies: & that they who haue received commission of governing and teaching in the Church ought with great paine and travell either themselues teach & instruct, or take care that they who are committed to their cure and charge be taught and instructed in al these; vnlesse they had rather as vnfaithfull and carelesse stewards and dispensers of the word giue an account of the destruction of their flocke. Wherin the entire good affection of your patientes is worthy high commendation, in that they haue taken especiall order for your daily instruction in the principles of religion not at home only in their private houses, and Churches; but as broad also in publike and free schooles. For they well perceiue what ignorance then ensued, and how wide a gate was then set open vnto the Diuell to intrappe all men in these groundes of doctrine, when first the custome of the primitive church

church in teaching, & requiring againe the points of Catechisme at the handes of the *Catechumens* began to be slacke, and in the end finally decayed, and in place thereof the vaine and childish spectacle of *Popish confirmation* succeeded: They well foresee, that as great mischaunces, or greater then these are like to betide vs, vnlesse God in mercy looke on vs, and in time visite vs. Then which danger as nothing can fal out more dreadfull and lamentable to the godly; so the godly and religious can inuent no greater ioy and comfort vnto themselues, then to be able assuredly to promise vnto themselues, that their children & childrens children shall long time after their decease enioy that blessed light of the truth which shineth among vs. Wherefore if we be not vtterly bereft of all humane affections, and waxe not cruell against those who loue vs rather then themselves; let vs endeavour by all meanes not to frustrate through our retchlesnes this their good hope conceiued, and annihilate their earnest hearty desires: but let vs together with them present our selues thankfull vnto God, who purposing to gather vnto himselfe out of this scobe of the world an everlasting church, by causing the Sun of this Gospell to retire backe and shine in our heartes, hath so chaled awaie the cloudes and darkenes of the kingdome of Antichrist, that no man, vnles wilfully shutting his eyes and stopping his eares he resist Gods truth disclosed vnto him, cannot but perceiue, and cleerly see the diuell

7 The reward of the embracing of the Gospell, and the punishment of the contempt thereof.

unmasked of those vilardes of deceit & error, wherein he vaunted himselfe, & blinded the world. Which if we shall performe, Christ the sonne of God shal continue vnto vs al his benefits in former times, and heape daily new blessings on vs according to his promise; *To him which hath*, that is, to him which hath a desire of proceeding, *it shall be given*: But if we doe otherwise, the paines which are threatned in the contrary doome shal overtake vs, *From him which hath not shalbee taken away even that he hath*. The Scriptures themselues and the histories of all times cry and thunder out in our eares Gods ieaousie: in not being able to endure the contempt of his Gospell revealed. *Esay* complaineth, *They haue cast of the law of the Lord of hosts, and conuined the word of the Holy One of Israel. Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand vpon them, and hath smitten them*. And *Amos* threatneth: *Beholde the daies come, saith the Lord God, that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the word of the Lord. And they shal wander from sea to sea, and from the North euen vnto the East shal they runne to and fro to seeke the worde of the Lord, and shall not finde it*. Behold we see the Irlish nation, which God had enriched with so honorable titles and priuiledges, and made famous and glorious over all the kingdomes of the earth for the many strange eventes, and wonderful miracles shewed amongst them; behould wee see this Irlish nauo now grown bale & contemptible

Es. 5. 24.  
26.

Amos. 8.  
11. 12.

table troden vnder foot of the very outcasts of the earth, and in the very mid-day and noone-light of their prophecies so bestially and blockishly blind that the consideration of this their example is able to moue and stir vp evil men, I say not vnto laughter or indignation, but rather to strike in to their hearts a dreadfull horror of the like iudgement. Nowe that the contempt and neglect of sound doctrine touching God and our salvation is the cause of so great mischiefs & miseries wee haue for testimony the voice of the prophets and of Christ himselfe; *Ioh. 3. 43. I am come in my Fathers name, and yet receive me not, if an other shall come in his name, him will ye receive.* I omit the rehearfall of other examples; that one of the late most flourishing and happy kingdome of England I will touch in a word; not only because the example is exceeding lamentable, but because also there is none so very a childe in all this Auditory in vvhose time it chaunced not.

Ioh. 5. 43.

The persecution in England in Q. Maries daies.

For of late yeares that kingdome and Countrey of Englands being endowed and beautified with the profession of the Gospel in the happy Reigne of King Edward the VI. the Churches and scholes of learning being nobly founded, honorably enriched, & religiously ordered; the king himselfe, though but 16. yeares of age, yet so farre above the hope of his yeares indued with such singular piety, admirable learning, and all Princely vertues that in all that glorious kingdome nothinge might seeme more glorious then

the king and governour himselſe, that kingdome of late yeares was inferiour in perfect happineſſe to no nation of the earth. But lo on the ſuddaine through the vntimely deceale of that moſt noble *Edward* a Prince of ſo great hope, the Popiſh tyrannicall dominion reentered this kingdome, and tooke full poſſeſſion thereof, waſting and ſpoiling with im priſonments, baniſhments, fire and ſword the moſt famous churches of that Realme, taking ſome of the beſt renowned for learning and integrity of life without all reſpect either of age, ſex, or dignity: and torturing them with fiery flames, and other puniſhments of like barbarous cruelty: and ſcattering and diſperſing others rowardes all partes and corners of the earth; It is now the fifth yeere ſince this ſcourage & theſe calamities haue ſeene heavy on this land and oppreſſed the ſame, I rather acknowledge and bewaile our owne offences, then take on me to cenſure the defaultes of others. Howbeit the report of Engliſh exiles yet riſe in mine eares, wherein they much complained of and bewailed the ingratitude, ſecurity & loathing of the Goſpell, which had overruen their whole countrie. And do we then ſeeme to regard our good eſtate we enjoy more then they? I would we did. When *Pilate* had mingled the blood of the Galileans [which he ſlewe with the ſacrifices, *Unless you repent, ſaith Chriſt, you ſhall al periſh*] The tumultes and downe falles of Empires and kingdomes wherwith the church is ſhaken are open conuerſant before our eyes, and threat

Luc. 13. 3.

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and menace vs some bitter scourge. The Turkish eutthrotes gape on vs ready to deuour vs staining by maine force to take Chr:st from among vs and by intrusion to seate their profane *Mahomet* in steede of Christ in our churches; of whome reporte goeth that they daily withdrawing Christian youth vnto their blasphemous filthy *Paganisme*, and sheading and sucking the blood of our allies and kinnefolke, threaten and attempt farther intrusions and incursions on our borders. That execrable sincke the Courte of Rome curseth and banneth vs, crying out Away with vs th: we may be rooted out from of the earth; heresies daily bud and blossom both within and without the Church, and the errours and corruptions of truth crept into the Church are beyond all number. And verily nowe is that time when vnles the Lord reserue a seede vnto vs nought remaineth but that we should become as Sodom and Gomorrah. O then let vs not be so iron harted, let vs not be so bitter enemies of our owne soules, that we regard not these Gods merciful visitations, and threatnings of more sharper iudgements to ensue. O let vs seeke the Lord while he may be found: let every one take care of his owne saluation, and beare in minde whatsoeuer thinges concerne the same, so that if the frame of nature should on a suddaine be dissolved we may be ready cheerefully to meet the Lord in the aire at his comming in glory.

These things which I haue hitherto spoken co-

8 Church-  
doctrine  
especially  
ought to be  
known vn-  
to scholars.

cenne all in generall, but more particularly vs  
that professe the studies of learning. For it is the  
common consent of all that ever either founded,  
or governed sehpoles, or euen were conuersant in  
them, or would that others should frequent them,  
that they who are here brought vp shoulde be-  
come not only more learned but better manered  
also then other men. Which trueth being so evi-  
dent, they describe a schoole to be *A company ap-  
pointed by G O D, of such as teach and learne seuer-  
als meete & necessarie for mankind both touching God  
and other good things, that the knowledge of God amongst  
men be not cleane abolished, that the Church be continu-  
ed and preserved, that manie may be made heires of life  
eternal, that discipline be maintained, and that men may  
enioie other honest commodities issuing out of the artes.*

We therefore shoote wide and misle much of  
the marke we aime at, vnlesse we holde it for cer-  
taine and true, that our earnest and diligent ende-  
vour in these schooles and nurceries of Christ, &  
Christianity must bee employed not so much for  
this ende that we may be the more fraught vvith  
humane and diuine learning, but rather that be-  
ing beautified and adorned vvith all laudable be-  
haviour towards men and holinesse to the Lord  
may be found acceptable in the sight of God and  
men. And it is a truth apparat in the Church, that  
all the exhortations vnto civill vertues vvithout  
the doctrine of piety is nought else but an estray-  
ing and swarving from God, true godlinesse, pe-  
ce & iustice, and assured salvation. For the holy

Ghost hath pronounced this sentence, that *what-  
 soever we doe not with intent thereby to glorifie GOD,  
 whatsoever vnder doo not in the name of CHRIST,  
 whatsoever is not of faith, it is all, even altogether  
 false.* VVherefore vvere the doctrine of the  
 Church secluded from our schooles, we should  
 not only not be able to teach or learne any thing  
 that belongeth to true and entire vertue, such as  
 GOD requireth of vs; But that small portion  
 and remainder we haue should make vs of euill  
 men worse and more impious, and that indeed  
 not by the increase thereof so much, as by the  
 decrease and defect of those spirituall and super-  
 naturall qualities, without which nothing is ho-  
 ly, nothing wholesome vnto vs. And heere al-  
 though the consent of men wise and iudicious  
 may satisfie vs, yet let GODS preceptes pre-  
 vaile more with vs, which commaunde vs to  
*search the Scriptures, to giue attendance to reading,*  
*to diuide the worde aright &c.* Nowe whereas no  
 man can without schoole learning and exercise  
 either himselfe perceiue and discerne aright, or  
 expound and impart vnto others in any good or  
 order and perspicuity, who is so purblind that hee  
 seeth not the neere affinity wherewith the study of  
 Religion & piety is linked with schoole learning?  
 Let vs therefore esteeme that to bee the exercise  
 of greatest weight & moment in scholes, which is a  
 worke of greatest importāce in the world, & with-  
 out long & cōtinual schole-exercise cannot be per-  
 formed by vs, I mean the vnderstanding & exposi-

Ioh. 5. 93.  
 1. Tim. 4. 13

of the writings of the Prophets & Apostles. And whereas we haue opportunity offered vs of searching out & sitting the truth of doctrine in greater measure then other countries and people; of a truth if wee faile to vse the same wee giue the world occasion to suspect our cold zeale in Religion, & our punishments for this our negligence and ignorance shall be the greater. For God hath giuen vnto scholars especially the charge and care of preserving and aduancing this his truth not for our owne sakes only, but for the good of others also. For other men with good reason expect instruction in the Scriptures, and the interpretation of the word at their mouthes, who for their learning are able to vnderstande diuerse tongues, and teach the course of doctrine.

Whereas then Religion and Christianity is to be taught in schooles, that children may wel conceiue it, Catechisme is especially necessary. For whether can this age learne any thing except it be taught in briefe whether eā either the teachers, or the learners handle aright and in good order the parts of any science, whereof both of them haue not digested in minde some rude summe. Both these are the cause why so often in Scriptures we read short briefes of Religion repeated; as: *Repent, and beleeue the Gospell. He which beleeueth, and is baptized shall be saved. Fight a good fight, keepe the faith, and a good conscience &c.* And whereas it is said Col. 3. 16. *Let the word of God dwell in you plentifully, & in all wisdom, the Apostles meaning is, that wee must vse* expli.

Col. 3. 16.

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Philip Mo-  
lanthons  
examen.

explications & interpretations such as are sutable with the sentences and doctrine of the Prophets & Apostles. Neither is Catechisme any other the a summary declaration of such sentences of Scripture. Now whereas this little *examen* we intende to propose vnto you is such, and the Author thereof hath faithfully and with great dexterity comprised the chiefe grounds of Christianity in proper & plaine tearmes, & it seemeth that it would bee very beneficial that in other churches ther should the like forme of Catechisme be extant, prepare your selues to the speedy learning thereof, & suppose that these our simple writings are the swadling clouts wherein Christ as it were swathed will be found of vs. You see how many vrgent causes they are which they commend vnto you, which they earnestly exhort you to embrace, which I beseech you to carry in minde & memory as they haue bin set downe vnto you; *The comandement of God, your own saluation, your duty which you owe to posterity, the good example of a reformed church, your manner of life, your age or years, your friends desires, & hopes, the imminent dangerous times, the rewards & punishments we are to looke for at Gods hands.* But as our admonitions & exhortations are necessary, so without the secret motiō & working of the holy spirit we know they litle auaile. Let vs therefore turne our selues & looke towards God, & give him hearty thanks for this his inestimable benefite, that it was his good pleasure to bring vs into the worlde in this sun-shine of the gospel, & let vs begge and craue to be taught & governed by him. OF



OF THE INCARNATION  
OF THE WORD.

*A confession made by the fathers of the Church  
of Antioch against Paulus  
Samosatenus.*

Taken out of the Actes of the first  
Ephesine Counsell.



WE confesse that our Lord  
Iesus Christ, begotten of  
his Father before all  
worldes, but in the latter  
times conceived by the  
holy Ghost of the virgin  
Mary according to the  
flesh, is but one person, of  
the godhead & humane  
flesh subsisting. Perfect God, & perfect man: per-  
fect God even with the flesh, but not accordinge  
to the flesh; perfect man even with the godhead,  
but not according to the Godhead. Wholy to be  
worshipped, even with the flesh, but not accord-  
ing to the flesh: wholy worshiping, even with  
the godhead but not according to the godhead.  
Wholy vncreated, even with the bodie, but not  
according to the body. Wholy formed, or endu-  
ed

ed with shape & fashion, euen with the diuinity  
 or godhead, but not according to the Diuinitie  
 or godhead. Wholy coessentiall, that is of one  
 and the selfe same nature together with God,  
 euen with the bodie, but not according to the  
 body: as likewise he is not coessentiall to men ac-  
 cording to his godhead, but being in his god-  
 head he is coessentiall to vs according to the flesh.  
 For when we say that he is consubstantiall, or of  
 the same nature together with the father accor-  
 ding to the spirite, we say not that he is consub-  
 stantiall with men according to the same spirite,  
 And contrariwise when we preache that after the  
 flesh he is cōsubstantiall to men, we do not preach  
 that according to the flesh he is coessentiall with  
 god, for like as he is not coessentiall with vs after the  
 spirite (for so he is coessentiall with God) euen so  
 is he not according to the flesh coessentiall to  
 God, but consubstantiall with vs. But as we pro-  
 nounce these thinges to be different and diuerse  
 betweene themselves, not to deuide that one  
 vndeuided person, but to shew a distinction be-  
 tweene nature and properties of the word and  
 the flesh, which can neuer be confounded: so we  
 professe and reverence that vnitie, which causeth  
 this indiuisible vnion and composition.

*Virgilius in his 4. books*

*against Eutyches.*

If the worde and flesh bee of one nature,

how

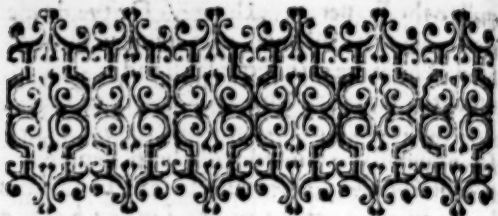
Therefore  
contrari-  
wise, if the  
flesh bee  
found eve-  
ry where,  
how comes  
it that the  
nature of  
the flesh &  
worde  
which is e-  
very where  
is not one?

how commeth it to passe, that the worde beinge  
very where; the flesh also is not founde every  
where? for what time it was heere on earth, it was  
not then in heauen: and now because it is in hea-  
ven, even therefore it is not in earth: so sure wee  
are that it is not in earth, that even according to  
the flesh we verily expect that, Christ shall come  
from heave, whom according to the word we be-  
leeve to be with vs alwaies here on earth. Where-  
fore (as your selues confesse) either the word to-  
gether with the flesh is contained in some place,  
or else the flesh together with the word is in every  
place, for one nature is not in it selfe capable of  
contrarieties. But these two differ very far, to bee  
contained in some place, & to be in every place:  
and because the word is every where, & the flesh  
is not every where, it appeareth that one and the  
same Christ consisteth of both natures, & is in e-  
very place by nature of the godhead, and contain-  
ed in some one place according to the nature of  
his humanity. So that the same Christ was both  
created & without beginning, subiect to death,  
and yet immortal, the one by nature of the worde  
as he is God, the other by nature of the flesh, as  
the same God is also man. Being therefore both  
the son of God & man, he hath a beginning, was  
created, & is comprehended in some place by na-  
ture of his flesh, being otherwise before all begin-  
ning, vncreated, and without limitation of place,  
according to the nature of his godhead. He is in-  
ferior to the Angels in respect of his flesh, but e-  
quall

goall to the Father as touching his Deity: deade  
 sometimes in his māhood, ever-living in his god-  
 head. This is the catholique faith and confession,  
 which the Apostles delivered, martyrs confirmed,  
 and the faithfull to this day have retained. Where-  
 fore impiously, as tainted with the pernicious he-  
 resie of *Eutyches* you presume to taxe *Leo*, whiles  
 by the different actions of one Lorde *Christ* hee  
 proveth the verity of both natures in him: so that  
 what he wrought for demonstration of the verity  
 of two natures, you pervert as if it were a proofe  
 of two persons.

OF





## OF PREDESTINATION.

*A letter of Vrsinus to his friend, briefly  
containing a full and learned dis-  
course of predestination, with  
wholsome advise for the  
weaker sorte to  
follow.*



Hitherto I haue not had  
leasure to peruse your  
discourse of predestinati-  
on. Neither haue I now;  
but I steale so much time  
from other my affaires  
which I deferre, that I  
may at length satisfie your  
request, which in my o-  
pinion is not so necessarie, if it would please you  
to read D. Beza and P. Myrr on this question  
I learne

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wherunto I thinke you were before directed by me. Hereby also I would giue you to vnderstand, that hitherto I haue rather wanted abilitie then will to gratifie you. Of you let me entreate this courtesie, that you do not by disputation trouble others, who either will not heare ought besides that which they haue before conceiued, or can not readilye vnderstand those thinges whereof they neuer thought before, and haue in their infancie learned false in steede of true principles & foundations. And were I not fully perswaded that in this question you would frame your selfe to Christian wisdom and patient forbearance of the weaker sorte, I would not answere one worde to your demaunde.

The doctrine of predestination, is not in my iudgment (as you wright) the most difficult point in all Christianitie, if we read tholy scripture without prejudice or affectio, & with serious purpose; not to reforme God after our phancies, but to learne of him, and to yeeld all glorie vnto him & none to our selues. For by these meanes that is now become easie to me which before seemed very difficult, whilest I depended on the authoritie of men, who neuer vnderstoode themselves, nor could resoluue me. There is no one common place of Diuinitie, wherof more is wrighten by the prophets and apostles, then this verie place of *Providence*, *Election*, and free-will, in so much that I can not but marvell learned Christians should so doubt thereof.

The doctrine of Predestination is not difficult.

Doe

## OF PREDESTINATION.

Do you as I haue don, who for this onely reason, that I might gather, weigh, and conferre whatsoeuer is contained as well in sermons as examples of holy scripture to this purpose, haue diligently perused the whole bible, euen from the beginning of *Genesis* to the end of the *Revelation*. Which after I had don, I did partely perceiue, & partly detest that skumme of disputation, and foggie fume of fallacie and sophisme, labouring (but to no purpose) to eclipse the glorious sunne shine of this doctrine. You may at your better leasure do this in Italie, where you shall haue no exercise of religion besides reading the bible, & priuate prayer. Which libertie some verie good men heretofore haue wanted, who otherwise had neuer ben so entangled. But euer beate this in minde whereof before I warned you. Yf for the present every thinge be not plaine and easie to you, be not therefore troubled, but by leasure diligently meditate with your selfe, callinge vpon God, and holding that foundation, which amongst the godly is without cōtrouersie: remembering alwaies that not your selfe, but God is author of your saluation, and of all besides whatsoeuer you are, haue, or doe, be it great or little. So shall you be sure not to erre with any danger of conscience and saluation, although you be not able to conceaine and vnfolde whatsoeuer you desire. Knowledge puffeth vp, but charitie edifieth.

First you must put a difference betwene prouidence

## OF PREDESTINATION.

99.

vidence & predestination, as betweene the whole and the part. For *Providence* is the eternal, immutable, and most excellent counsaile or decree of God, whereby all things haue their event tēding to the glory of the creatour, and salvation of the elect. *Predestination* is the eternal purpose of God, of beginning and persiting the salvation of the elect, & forsaking or vtter casting of the reprobate to eternall punishment: Wherefore it containeth *Election* and *Reprobation* as partes of it selfe.

I  
Difference  
betweene  
providēce  
& predesti-  
nation.

II

Distinction  
betweene  
good & e-  
vil offences.

Secondly, distinguish betwixte *Providence* of good and evil of *offence*. (for the *will of punishment* hath a reference to good, namely to iustice, and in that respect it is found in God:) God doeth *provide* that is in his providēce, purpose, & wil performe in purposed time, order, and manner: and in this respect he is said to be the cause, efficient, and author of things. These things are not only done according to providence, but also by the providēce of God: As for *evil* or sin, that hee foreseeeth from eternity, that is, hee decreeth or is willing to permit it, or not to hinder others from doing it: but himselfe is in no wise an agent, either in them or by them. Wherefore himselfe is not the cause of evil, but in iustice excellency and depth of wisdom he suffereth others to be the cause thereof. So that these things are done according to Gods providence, but not by it. because God did not decree to doe, but to suffer others to doe them. now to *permit* or suffer, is nothing else but not to hinder sinne in any action, or not to *sau* men

## OF PREDESTINATION.

What it is  
to tolerate  
or suffer.

to be conformable to the law of God and nature. And in this sense God doth tolerate or suffer sin, when he doth not either lighten our minds with his holy spirit & knowledge of his will, or turne our hearts to make this the principall ende of our actions, that we doe the knowne wil of God, and by this our obedience honor him. Which two things except it please God to worke in vs, what ere we doe, how good, iust, and holy so ever, is but sinne and corruption in the sight of God.

III.  
The difference be-  
tweene the  
creator and  
creatures  
or second  
causes.

1.

Thirdly, make a distinction betweene God & his creatures, or second causes, especially in matters concerning the government of the world. *First* the creatures are bounde one to further the safety, & hinder the destruction of an other, whatsoeuer they can; because God hath so commanded all, and themselves may deserue it one of an other. *And being converted by selfe, remember to confirme thy brethren*. God is bound to none, at not to create them of nothing, so neither to preserve them, either in their being, or in that good; innocent, and happie being wherein they were created. Because whatsoever good wee all enjoy, we haue it from him; neyther can he receaue any good, felicitie, and commoditie of any man, because of his infinite and most absolute all-sufficiency in himselfe. Who hath giuen vnto him first, that he should be recompensed? Is it not lawfull for me to do with mine owne as pleaseth me? *Secondly* Gods iustice requireth, that being himselfe the chiefest good and author, and end of all things

Rom. 11.

25.

Mat. 20. 15.

2.

things

things, he should referre all to his owne glory, and (if need were) rather suffer all the creatures of the worlde to perish, then any part of his glory should be left unsatisfied. As for the creatures, they owe both themselves and all they haue, not to themselves, nor to others, but to God. I therefore *Pauls* desired euen to be accursed from Christ, if by the saluation and conuersion of his brethren he might aduance the glorie of Christ. *Rom. 9.3.*

*Thirdly* God may therefore most iustly permit & tolerate the sinnes of his creatures, that is, not hinder them, because by his infinite wisdom, power, iustice, and goodnesse, he knoweth how to vse this toleration and permission, to his owne glory, and the saluation of his elect. This the creatures can not do, and therefore they are subiect to the law of hindering offences as much as in them lieth. *Fourthly* God is the first cause and author of all good in the worlde: the creatures are onely instruments of such good things, as are by them performed, whome God in the absolute freedom of his excellent will & pleasure vseth, & by his prouidence preserueth in that nature and manner of doing which he hath prescribed. *Fifthly* God alone is simply immutable (*I am God and am not changed.*) All creatures are mutable, some of their owne nature, which worke onely by vncertaintie: as is the vntable action of elements, matter, and motion of creatures: or by vncertaintie or contingency, and yet freely too, as the wills of angelles and men: others are in deede of their

owne immutable, and therefore necessarie agents in that which they doe, yet are as easie to be altered by God as the rest: so the motion of the sonne is naturally such as we see: yet God at his pleasure can either stop or interrupt the course thereof.

6 *Sixthly*, God alone is simply & absolutely free, that is, of himselfe moving all things, in himselfe moved and depending of none, having in himselfe the reason, & cause of al his purposes, with greatest power and authority of disposing al things otherwise from eternitie, if so he had beene pleased, imposing necessity or contingence & vncertainty vpon al things, himselfe not tied to such conditions by any thing. *Eph. 1. 9. According to his good pleasure which he had purposed in himselfe.* But the liberty of reasonable creatures is not absolute, that is, depending of no other; for although they moue themselues by some internal cause, *understandings* offering some object, and *will* of his owne accorde without constraint chosing or refusing it, yet are they over-ruled by an other agent, namely God, who both offereth objects of what nature & quality, howsoever & to whosoever it pleaseth him, and also to them and by them affecteth, moveth, inclineth, and boweth the wils of whomsoever, whensoever, and how far soever he will himselfe. That mans concept of God is too contumelious which putteth no difference betweene the liberty which is in God and his creatures. Wherefore Gods providence and working in all things, doth not destroy but vphold and encrease the libertie of

of our wils. For the more God mooveth or forsaketh them, the more violently, & consequently with more freedome and fervencie of desire they are carried either to good or evil. Wherefore the indeed we shall with greatest freedome will that which is good when God shall so be all in al, that wee can will or wish nothing but what is good, which shall be (with the favor and grace of God) in the life to come.

## IV.

The difference of effects in respect of

Fourthly, we must distinguish the manner of effects or things done. For the same effect proceeding from divers causes, may in respect of the bee diversly taken. For as it proceedeth from a good cause so it is good, as from an evil so evil, as from a cause contingent and mutable, or necessary & immutable, so may it be accounted contingent & mutable, or necessary and immutable. Wherefore in respect of God, in whom we have our being, life, & motion, all things which were made are good, as well bad as good, considering that God is absolutely & immutably good, and therefore can neither will or do any thing but what is good, and agreeable to his nature, and the law wherein hee hath revealed unto vs his nature and iustice. In respect of creatures, all good things as they are good, are by God upheld in their goodnesse, all evil things as they are evil, degenerate from that goodnes wherein they were created (God suffering and forsaking them) and are not thereunto restored by God. So in respect of the liberty and freedome of God all things are done contingent-

ly and by vncertainty, yea even those things which seeme to depende most necessarily on second causes, as the motion of the heavens: but in respect of Gods immutable decree all events are necessary, as when the souldiers crucifying *Chrell* did not breake his bones, but pierced his side with a speare, which in respect of second causes were meereley contingent.

V  
Difference  
of finnes,

Fistly we make distinction of finnes, whereof some in themselves and in their owne nature are sins, I namely such things as are forbidde by God, nor are by special law or exception commanded, as the robbing of the *Egyptians*, the offering of *Isaac*: others by occasiō or accident, namely such shinges as are either commaunded or allowed by God, but perverted by the creature, and not perfourmed in such sort as they were commaunded, as are the sacrifices, prayers, and almes-deeds of wicked men and hypocrites. Whether of these two sorts of sinne a mā commit, either that which is sin in it selfe, or the other which is sin by accidēt and occasion, certaine it is, that through his owne fault & imperfection he committeth it. But that which God intendeth in these actions of men is ever good and iust.

VI  
Two sortes  
of necessity

Lastly, we must distinguish the necessity of constraint and immutability; for it were too grosse to confounde them. For the former moveth violently and by externall cause, the latter naturally, some internall cause in the agent moving and being moved, as by nature it is apt. These things

things when I perceiued, GOD opening my  
 eyes, I did not reckon one rote of those foolish  
 fables; *that GOD was made the cause of sinne: that*  
*conuigence or casualtie and libertie were taken away*  
 And all this I learned out of infinite places of  
 scriptures: as Genesis 20. *Therefore haue I kepte*  
*thee that thou shouldest not sinne against mee, nor did*  
*I suffer thee to touch her, Genesis 45. GOD sent*  
*mee before you for your safety. And againe, I was not*  
*sent hither by your purpose but by the will of God, who*  
*hath made me as it were a father vnto Pharaoh. Gen.*  
*50. Feare not, can we resist Gods will? Thou thoughtst evil*  
*against me, but God turned it to good, that hee mighte*  
*exalte mee, as you now see, and preserve manie*  
*people. Exodus 4. 7. 10. 11. 14. I will harden*  
*the hearts of Pharaoh and of his seruantes, and I will*  
*shew my wonders in the lande of Egypt. And in the*  
*9. chap. Therefore haue I placed thee in the kingdome,*  
*that I might shew my power in thee, and my name might*  
*be declared in all the world. Exod. 12. God gaue his peo-*  
*ple fauour in the sight of the Egyptians, so that they*  
*lent iuwels vnto them, and they robbed the Egyptians.*  
*Exod. 21. If a man hath not laide waite for him,*  
*whome hee hath slaine, but God hath giuen him into*  
*his handes: which he speaketh of murder done by*  
 misfortune or chance. Exod. 22. Every man slay  
 his brother, his friend, and his neighbour. They  
 which did this are commended, who without  
 this commaundement had done very evill: yet  
 had not God so commanded them, but vpon some  
 other occasion provoked their minds therevnto,

Testimo-  
 nies out of  
 the New  
 Testament.

he might as iustly haue punished those idolaters  
 by sinning instruments, as he did by these iust ex-  
 ecutors of his iudgement, because they were not  
 governed by secret providence, but by the manifest  
 and open will of God Exod. 32. *I will shew mercy  
 to whom I will shew mercy, and I will haue compassion on  
 whom I will haue compassion.* Num. 23. *God is not a man  
 that he should lie, nor as the son of man that he should be  
 changed.* Hath he therefore said, and shall hee not doe it?  
 hath he spoken, and shall it not be fulfilled? I am sent to  
 bless, I cannot forbid a blessing. Deut. 32. *O that their  
 mercies were such an heart to spare me, & ever to keep  
 all my commandments, that it might go well with them  
 and with their children for ever.* By these & the like  
 places God sheweth what he liketh, wherein he is  
 delighted, and what pleases him. But by Exod.  
 33. *I will haue mercy on whom I will haue mercy: and  
 the like,* he sheweth what he wil effect or bring to  
 passe amongst men, and in whom. Deut. 32. *If a  
 Prophet shall say, let vs go and follow strange Gods, then  
 shall not we hearken to his voice, because the Lord is tempted  
 you, that it may appeare whether you love him or no.*  
 And in the same place, *Let the Prophet be staine, be-  
 cause he hath spoken to turne you from the Lord your  
 God.* Deut. 29. *And God gave you not an understanding  
 heart, even vntill this day* Ios. 11. *it pleased God to har-  
 den their hearts, that they should fight against Israel &  
 be overthrown, and should not finde mercy but perishe.*  
 God had commanded Moses. Iudg 2 & 3. *God forsooke  
 the nations which he commanded to be rooted out.* 1. Sam. 2  
*They did not hearken to the voice of their father, because*  
 God

God  
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God would slay them, And in the same booke the  
 10. cap. Parte of the house wente with him, whose  
 hartes God had touched. And againe 10. The spirit  
 of the Lords departed from Saule, and an euill spirit of  
 the Lord or from the Lord did vex him. 2. of Sain.  
 12. Behould I will stirre vp euill against thee from thine  
 owne house, and I will take thy wines before thy face, &  
 giue them to thy neighbour, and thy sonne shall lie with  
 thy wifes openlie. For thou diddest it secretlye, but  
 I will do this thing before all Israel, and in the sight of  
 the sunne. & ca. 17. The counsaile of Achitophel is con-  
 queribrowne by the Lordes countenance. & ca. 24. The  
 wrath of the Lord was kindled against Israel, and hee  
 moued Dauid to say vnto Iob. & 1. Chron. 21. Sa-  
 tan rose vp against Israel, and prouoked Dauid to num-  
 ber the people. 2. Sam. 12. And. 2 Chron. 10. Rehob-  
 beam suffered not the people to be at rest, for it was Gods  
 will. And 1. Chron. 11. This is don by my will. 1.  
 Kinges. 22. God gaue the spirit of lying. 2 Chron.  
 36. God stirred vp the heart of Cyrus. Eldr. 6. God had  
 turned the kinges hearte vnto them. Iob. 1. The Lord  
 hath giuen, & the Lord hath taken away. Iob. 12.  
 He bringeth counsailers to a foolish end. Iob. 14. Thou  
 hast appointed the boundes thereof which cannot be pas-  
 sed. Plal. 109. He turned their heartes to hate his  
 people. Ps. 115. He hath don what soeuer he would. Ps.  
 16. The Lord hath made all things for his owne sake, yea  
 even the wicked for the day of euill. ver. 23. The lot is  
 cast into the Lap: but the whole disposition therof is of the  
 Lord ca. 21. The heart of the kinge is in the Lordes  
 hand, he turneth it as rivers of waters whether he wil.

## OF PREDESTINATION.

Ecclesiastes the seventh. Consider the works of the Lord, that none can amend him whom he hath despised. Wisdom 8. 17. I dome reacheth from one end to another, shee hath aspoised all things mightily and orderly. Read the 12. and 19. Chapters of the same booke and Sirac. 17. They cannot make their hearts of stone to become fleshie. Esai. 10. O ~~As~~ the rod of my wrath &c. in his hand is mine indignation. I will send him to a dissembling nation, but shall take the spoile and praye of them. Reade the whole place, which alone sufficeth to refell that objection of the cause of sinne. Like places are found in the 13 cap. And Esa. 14 The Lord of hostes hath decreed, and who can alter it? Esa. 43. Ever is one that callith on the name of the Lord, him have I created for my glorie, him have I susteyned, him have I made. And in the same place, I will bring it to passe, and will stand with it: Esa. 45. I am the Lord making peace & creating evil. And 46. Cap. My determination shall stand &c: I have spoken and I will bring it to passe, I have purposed and will do it. Ierem. 13. If the Ethiopian can change his skynne, or the leopard his spotted, you also will be able to do well, having learned to do ill. Ierem. 30. God hath opened his treasure, and I brought forth vessels of his wrath. Lament. 3. Who is he that saith, and it cometh to passe, and the Lord commaundeth it: or? Doth not evil and good proceede out of the mouth of the most high? Ezech. 12. I will speake a word and bring it to passe. Ezech. 14 When a Prophet hath erred and spoken ought amisse, I the Lord have decreed

ved that Prophet, Ezech. 18. I will not be the death of him that dieth. Much like that Deu. 5. O that there were iustices &c. As above hath been said, Ezech. 20. I gave them commandments which were not good. Ezech. 29. Nebuchadnezzar my servants caused his armie to serve a great servitude against Cyrus, Ezech. 36. And I will give you a new heart, & put a new spirit in the midst of you; and I will take away that stonie heart from your flesh. Compare the 17 of Sirach & Ier. 13. & Ezech. 38. I will lead thee about, & put a bridle in thy mouth, & bring thee forth. At that day shall many things come to thy mind, & thou shalt smite evil thoughts, & shalt say, I will goe up to the land &c. Compare this with Esai. 10. Dan. 4. Hee worketh according to his will, both in the armies of heauen & also in the habitations of the earth; and there is none can stand his hands, or say unto him, what hast thou done this? Amos. 3. There is no evil in the citie which the Lord hath not done: which is spoken of the evil of punishment, though often times it fall out by accident, that there be also an evil of offence, which God suffereth to concur, Micah. 4. Many nations are gathered together, but they know not the thoughts of the Lord.

Mat. 7. A good tree cannot bring forth evil fruit, Out of the & in the same chapter they which are built upon a New testament shall not fall. Read Melancthon's commentarie upon that place Luc. 10. One sparrow fallith not to the ground. Math. 11. I thanke thee (father) for that thou hast hidden these things from the wise  
Mar.

Mat. 13. To you it is given to know but unto others it is not given. Mat. 16. & every where in the Evange-  
lists, That Christ ought to goe to Hierusalem, and suffer  
many things. Mat. 18. It is necessary that offences should  
come. Mat. 20. Is it not lawfull for me to doe with mine  
owne what I will? Many are called, but few bee chosen,  
Mat. 24. All things must come to passe. And in the  
same place, It is not possible that the elect should erre,  
finally; Ioh. 6. Whatsoever my father hath given me  
shall come unto me, and him that cometh to me I will  
not cast forth. And No man can come unto me except  
the father draw him. And This is the will of my father,  
that of al what soever he hath given me I should lose no  
thing. Ioh. 10. Other sheepe also I have, which I will  
bring unto my flocke. And My sheepe no man taketh out  
of my hand. Ioh. 11. Capbar when he was high Priest  
did prophesy. Ioh. 12. Therefore they could not be-  
leeve, because he had blinded their eyes. Ioh. 13. I know  
them who I have chosen. Ioh. 14. Which spirit the world  
cannot receive. Ioh. 15. You have not chosen me, but  
you. A.Ct. 1. The prophecies concerning Iudas ought to  
have bene fulfilled. A.Ct. 2. Him have you taken by the  
bands of the wicked, being delivered by the determinate  
counsell and foreknowledge of God, and have crucified &  
slaine. A.Ct. 3. Through ignorance you did it, but God so  
fulfilled the things which he had foretold. A.Ct. 4. They  
came together to doe whatsoever thy hand and counsell  
had before decreed to be done. A.Ct. 13. They beleeveth,  
as many as were ordained to eternal life. A.Ct. 17. He giv-  
eth life & motion unto all things. And In him we live,  
move, and have our being. Rom. 1. God delivered them  
over

over to a reprobate minde. Rom. 8. All things worke for the good of those that love God Rom. . He hath mer-  
 cy on whom he will, and hardeneth whom he will. Reade  
 Pans whole disputation. Rom. 11. Election prece-  
 ded: the rest are hardened. And 7 the graces of God are  
 without repentance. 1. Cor. 4. What hast thou that thou  
 hast not received. Eph. 1. He hath chosen vs in himselfe  
 before the creatiō of the world; that we may be holy. And  
 Predestinated according to his purpose, who doth al after  
 the counsell of his owne will. Read the chapter it selfe  
 Phil. 1. It is God which worketh in vs both to will and to  
 performe, of his mere good will. 2. Thel. 3. Hee sent  
 strong error amongst them. Pervse the plac. 2. Tim 2  
 The foundation of the Lords standeth sure. 1. Ioh. 2.  
 They went out from amongst vs, but were not of vs. 1.  
 Ioh. 4. Herem appeareth his love, in that he loved vs  
 first. Revel. 17. God will put into their heartes, to do his  
 will. But I have alledged too many places, pur-  
 posing to touch onely a few, for you may of your  
 selfe finde out infinit such like places of scripture.

Herevnto may be added certaine arguments,  
 which no man shall ever be able to refute.

Gods omnipotencie suffereth nothing to bee  
 done which he doth not either simply or in some  
 sort will. For looke what simplic he will not, that  
 by no meanes can be done.

Arguments  
 & extent  
 of provid-  
 dence.

His infinite wisdom doth not suffer anie  
 thinge in the world to be done without his ad-  
 vice and counsell.

Whilest he willeth the end (which is even in  
 his purpose most excellent) he also willeth the  
 means

meanes leading to these ends; at the least in some respect, but not as they are finnes.

4

All things in the worlde which are good and positive, haue their being from him, and are ruled by his prouidence. And therefore al motives or motions tending to any end, as they are motions, be ruled and directed by God.

5

The counsels of God depend not on the works of creatures, but contrarywise the actions & motions of creatures depende vpon the counsell of God,

6

His foreknowledge even of things most mutable is immutable. Wherefore it dependeth vpon a cause immutable, that is, vpon his owne eternal decree. All this confirms a *providence* vniuersall over all things particular.

Axioms of  
eternal &  
immutable  
Election.

1

As much may be said for Gods eternal and immutable *Election*.

2

There can be no good at al in any thing, which God from all eternity hath not decreed to effect or bring to passe.

3

Those whom once he loveth, he loveth from all eternity, and for all eternity: we cannot therefore be assured of the present grace of God towards vs, excepte wee bee also assured of his eternall grace and loue, vnlesse we wil imagine God to be mutable.

4

We must beleue eternal life.

5

Our hope must be certaine.

Wee must pray for eternall salvation without condition or doubt.

Christ

Christ's intercession for the elect is ever sure.

These (amongst a great many others) content me, & perhaps you. Now therefore after all this let vs hear what it is that you object.

*First* (say you) this doctrine carrieth men away from Gods revealed will vnto his secret will, from the word to impressions or perswasions wrought by faith, before credit or beliefe be given to the word heard. What is this? If you haue at any time seene this wrighten in our doctrine, why doe you not produce or note the places? If you thinke it a consequent therevpon, why doe you not frame your argumente, and drawe your consequence? what kind of Logique is this, or of whom did you learne it, to raile deadly and damnably against innocentes, without any shew of proofe? but if you can neither shew where we haue wrighten it, nor by good & apparent consequence force our doctrine to it (as our of doubt you cannot) why then doe you so shamefully slander vs? we never so much as thought of any such matter. Nay, all that we haue hitherto taught is quite contrary. They which perswade you & others such thinges of vs, they lie as wickedly & as impudently as the diuel. Away then with these monstrous forgeries. It is (good Sir) the expresse worde of God, that they which with an earnest and thankfull mind intrew repentance embrace the benefite of Christ offered in the Gospell, should certainly perswade themselves, that they are in fauour with God through Christ, and must assuredly be heirs of eternall

life, and that not for workes eyther don by them-  
 selues or fore seene by God, that by the meere  
 and free mercie of God, whereby he hath vouch-  
 safed from all eternitie to make choise of them  
 before others, which except he had don, they  
 had surely perished in their blindnesse and impi-  
 etie with others. Wee make *the worde of God* the  
*major of our syllogisme*; the testimonie of consci-  
 ence, that we beleene and repent, the *minor* in  
 this manner: *He that beleueth in the sonne hath e-*  
*ternall life. But I beleue in the sonne*; hence wee  
 draw this conclusion, which was in question *Er-*  
*go I haue eternall life*. Now I pray tell me; is this  
 to lead you from the worde, or to iudge of the  
 grace of God and our saluation otherwise then  
 out of the worde? Truly if your selfe will iudge  
 otherwise, you shall perish everlastingly.

Answer  
 to the in-  
 stance of  
 Paule.  
 Rom. 11. 33

You adde farther, that we wrest and corrupt  
 the text of *Paule*, and search too curiously into  
 the secrets of God. And yet you neither do, nor  
 can alledge any example; but in steed of proofes  
 you pelt vs with a few scurrile declamatorie  
 termes. If we did moue such questions, *why God*  
*hath rather chosen one man then another, Peter then*  
*James, to eternall life? whether others be also elected?*  
*What is the number of the elect?* &c. Then had you  
 reason to revile vs. For these are that vnsearch-  
 able depth wherof *Paule* speaketh, and the know-  
 ledge of them is no way necessarie to our saluation.  
 But that the cheife cause of our saluation is *Gods*  
*free election*, that this election is sure and unmuta-  
 ble

ble, that it is made known vnto vs by such effects as we find in our selues, nāely stirred vp by faith, repentance, and hearing the worde of God, these are things whereof God would not haue vs ignorant, but hath in his worde a thousand times repeated, for his glory and our comfort. Wherefore your acclamations concerne vs nothing, howsoever you please your selfe in them.

Secondly: you cannot abstaine from the stale & drie drosse of the Manichees and Stoickes, for want of better weapons to offend vs. We for our parts detest that dorage of the Stoickes touching

II  
Dorage  
of the  
Stoickes &  
Manichees  
falsly obie-  
cted.

*necessitie inherent in things themselves, which should be made and subiect to it selfe God and all things besides.* Contrariwise we maintaine that God is the most free and chiefe ruler of al things, which doth al things according to his good pleasure, whose hād no man can withdraw, which is eternall, immutable, ever the same. Why doe you vnder the name of fatal lawes deride his most excellent, wise, free, and immutable decree? A man might well laugh at the folly of these toyes, but for that blasphemous impiety which you adde, that no Christian can endure to laugh at, but rather be vehemently therewithall offended. Doe you thinke it absurd, that al things which are and ever shal be, were before the fal known vnto God, & by him decreed? Then belike you laugh at *Paul*, saying that before the foundation of the world grace was given with Christ, and at Saint *James* saying, that Gods works are knowne vnto him from the beginning,

Eph. 1.4.  
3. Tim. 1.9.  
A.C. 15. 14.

that

that is from all eternitie. But is it possible that you hauing ben so long conuersant in Philosophie & Diuinitie, should in your phantasie frame vnto you a mutable God? Truelie if you speake seriously, I except against your wisedome, if you iest freely, I must preiudice your modesty. Do you think that God was mutable, in threatening, but sparing the Nineuites? He had determined to spare them, as well before as after his threats. But (you will say) why then did he threaten them? for this vaine cause, that by threatening he might conuerse, and hauing conuerted, might saue them. Therefore God was not diuerse, or altered his purpose, for even when he threatned the, he vnderstood this condition, *except they repented*; and this repentance he did before all eternitie purpose by threatening to worke in their mindes.

Besides, you obiekt vnto vs a greivouse crime, in saying we ouerthrowe & take away *Discipline, prayer, magistrates, and lawes*. Not to fast (I pray) for breaking your sinnes. If whatsoever God hath decreed shal come to passe, as without doubt immutable, and necessarily it must, *discipline (say you) prayer, magistrates, and lawes* are to no purpose, it were trewe, if he had decreed without the that his decrees should come to passe. But if by these meanes he would saue some, restraime others, and make a thirde sorte inexcusable, and hath therefore commaunded to vse them, this by this commaundement he might the rather moue vs to make vse of the, and by this meanes

attaine the good he hath decreed vnto vs; then who as you that presume to be a reformer of gods counsell, and mutter that he hath decreed, ordained, and commanded things vaine and to no purpose? God hath decreed to make daie to morrow; vwill you therefore conclude that the sunne iseth in vaine? Because God every yeare bringeth corne from out the earth, will you therefore conclude that the benefit of heaven and husbandrie might be taken away? what stibole ever taught you from admitting the first cause to conclude a remoue of second causes? when God decreed the end, he likewise ordained & decreed means vnto that end, & gaue vs charge to vse the; if we vse the, it is at his pleasure; if not, by his iudgement & our fault it is at our owne perill.

Your obiection of *Manshe* blasphemy toucheth not vs but *S. Paul*, one vnspotted with that he relie. All are created goodly our good God, by his most iust permissiō they fell corrupting & turning away themselves from God. Out of this peopled heape he elected & reprobated fro all eternity whom he would. *Mans* acknowledgeth none of all this. It is therefore a damnable slander to say that G O D did reprobate any, contrary to those sayings, *G O D will not the death of any, but that all men shoulde bee saved*. Hee would not that any shoulde perish; but all bee saved in respect of his goodnesse and loue towards his creatures (which will not suffer him to reioice in the destruction of his handy-vvooke)

as may appeare by commanding, calling, and inviting to repentance, although the force and efficacy hereof prevaile not in all. For in his word he hath oftē said, that he reioiceth in no māns death, as it is death, destruction, and torment, but calleth & inviteth all men vnto himselfe, though not all after one sort. But that hee would effect or bring to passe that all without exception should obey and be saved, he not only said it no where, but in many places expressly said the contrary. So that the Scripture is not contrary to it selfe, teaching that God reioiceth in the salvation of all, and yet hath left some to reprobation.

III  
Enthusias-  
mes or Re-  
velations  
falsly obie-  
cted.

*Thirdly*, I thinke that distrusting the waight of your arguments, you meant to carry it away with multitude, and did therefore vse the same argument both in first and also in the third place: vellese perhaps you will rather have it an amplification taken from the name of *Enthusiastes*, that you may not be thought to haue omitted this ornament. But go to, what agreement betweene vs and them? you say, that neglecting the word, we expect ravishments of the minde from the body, but in which of our wrighters haue you heard or read any such thing? this is spoken of vs with as little modestie, as that before, when you said we departed frō the revealed will of God. We say that God doth worke in vs faith, and our conversion, but by his word after his ordinarie māner of working, wherevnto he hath bound vs, reserving to himselfe liberry of working extraordinarily when

forever he wil, as also of moving by his word, who, when, and how far it pleaseth him.

The will of  
man is not  
sole.

As inconsiderately you adde (and I know not whether against your conscience, having bin so long an auditor of our profession) that according to our doctrine the will of a man doth nothing. In both arguments againe you dispute from admitting the first cause to the excluding of the second. The will of man is an agent, but being be-  
f removed, acted, inclined, softened and re-  
newed by God through his worde: I meane not forced, as a stone, or a blocke, but alured and in-  
vited by some object offered to the minde. The will of *Paul* was Gods worke, in that he would do those things which the Lord would. It was Gods iudgment and the lewes offence, that they would not be gathered to geather by *Christ*. It is in vaine that grace goeth before, vnlesse it do effect the accompanying of our will. What say you then of like manner of working? why rather harkē you not to that doctor of the church which saith *It is God which worketh in vs both to will and performe.* Phil. 2.  
I will now tell you a great matter, but verie trew. Wee can in no wise maintaine the puritie of the article of free and certaine iustification, against that sorte of merit which the Papistes terme *meritum cōgruū*, except that impious devise of Gods generall grace, leaving the acceptaunce, vse, or refusall of it selfe in our owne power, be cōdēned, & the eternal & immutable loue of God towards his elect be freed from obscurity & sophisme.

IV  
God is not  
the cause  
of sinne.

*Familiarly*, you would seeme to doe a thing ordinary extraordinarily, placing the strength of your arguments in the maine battaile, filling your forward and re-re-vvard with pionsers and base hangbies, contrary to that custome which you knowe to be obserued and commanded by Rhetoricians in their schooles. Your chiefe argument is this, which you set forth to the vtmost. *If God haue decreed to giue over some to blindness, sinne, & death, then God by this meanes is made the cause of sin.* But this is easily answered. First here againe I finde your way of comon ingenuity, whereas you say that these are the words of many of our wrighters, *that God doth effectually worke sin in the reprobate.* You talke of many, but do (& I am perswaded cannot) produce one. For we see our harts detest this opiniō, as infinite testimonies of our writers will easilie proue.

But you wil say it followeth vpon our doctrine. For he which decreed to suffer men to sin, is the author of sinne. See what an argument you haue made, which (if it be turned the other way) is enough to confute you in your own conceit. For he which permitteth sinne, not being bound to hinder any man from sinning, having besides authority and righte to punish ywith forsaking and casting of to eternal tormentes, he is neither author nor faviourer, but sufferer and iudge of sinne. But in this sorte G O D permitteth sinne: therefore God is not any waye the author of sinne. If you proceede and vrge: but that priuation or withholding of grace, which he inflicteth in steed of

a punishment, is sinne; you commit a fallacie of accident. For the punishment of it selfe, as it is inflicted by God, is most iust; by accident, as being plucked by men on their owne heads by the first sinne of *Adam*, and the rest ensuing, so it is sinne. Your argument had carried more colour, if from Gods providence you had concluded this effecting of sin: although in deed it had beene but the same fallacy For God did most effectually and vehemently will the crucifying of his sonne by them, who after vvarde executed it; yet did he not will, but suffer their murder (which hee after vvarde horribly punished) to concurre with his most iust, most holy, and (beyonde all others) most admirable and glorious worke, which by them hee performed. Hee would the warres of *Nabuchadnezzar*, but hated his wickednesse. His will it was that *Absolon* should warre against his Father *Dauid*, and defile his viues, but these thinges in respect of GODS will, were most iust punishments vpon *Dauid*, but as *Absolon* did them, onlie to vsurpe the kingdome and oppresse his Father, not having therein any commandement of God to follow, so they were treason, & incest. This wickednes of *Absolon* by accident concurreth with Gods judgment, which he executeth by him. As much you shall prevaile if you saie that God is the made the author of sinne, when as men forsake and forsaken by him cannot choose but sinne. For you accuse the scripture, and God himselfe, often

saying as much as this, but with out danger of such blasphemie. Because mankind of their own free will did in *Paradise* put on themselves this necessity of sinninge.

Y  
I knowe no doubt  
of  
reason but  
of the gos-  
pell.

*Fifthly*, you tell vs this is a doctrine of the law. What then is it therefore false? is not the law as true as the Gospel? furthermore, you say it is drawne from reason it selfe. You had neede be more eagle-eyed in *Plato* & *Aristotle* his books, then I and all men besides have bin, which could never finde it there. But in a word, know that it is learned out of the hidden mysteries of the gospel. Doe you thinke that *Paulus* intent was in the 9. 10. 11. and 12. to the *Romanes*, and 1. to the *Ephesians* to preach the Law? I doe not thinke you beleeue it. And what doth neerer concerne the very marrow of the Gospel, then the eternal, free, and immutable loue of God towards his elect, which *Christ* faith was the cause why hee gave his onely begotten son for vs, much more saved vs eternally single, being once engrafted into him through faith, and finished in vs the worke which hee had begun? I knowe not what may concerne the gospel if these things doe not. It may suffice againe to admonish you (as before) of maintaining the purity of our article of iustificatio. But those words of yours, (*O how that exclamation troubled mee, TO WHOM DOTH GOD OWE ANY THING?*) filled mee partly with admiration, partly with indignatio & griefe. I was out of patience when I read the. Surely euer you have bin

little

little conversant in reading holy scriptures, or so much possessed with affection & prejudice, who you so sawely condemn the words of scripture. Is it not the exclamation of *Paul*, Rom. 11. 29. Who hath first given vnto the Lord, that he may recompence him? Truly nothing more comforteth me, then this vnspcakable loue of God towards me, that oweing no more to me then to *Isaac* or *Cain*, yet for all that, of an enimie he hath made me a son, by the death of his onely begotten. For that which you alledge of Gods binding himselfe vnto vs by promise, is nothing at all to the purpose. What then (I pray) will you pretend, before the applying of this promise? To whom doth this promise bind God, but vnto him that embraceth it by faith? But who embraceth or receiueh it besides those, on who God vouchsafeth to bestow this benefice? he obligeth himselfe to as manie as beleeue, and this very obligation proceedeth of his free goodnesse. But where (tel me) where in scripture do you read, that God bindeth himselfe by any promise to giue faith & repentance vnto all this you wil never be able to shew vs. Leauē then to bee troubled with the words of Christ proceeding from a most inward feeling of piety & true humility before God; neither dreame that by them Papisticall doubtstare confirmed, whereas rather in deed without them the certainty of faith cannot consist.

*Sextus* : they should long since have beene ashamed of the argument they bring for universal

The prom-  
ises are  
vniuersall  
vnto those  
that be-  
lieue.

promises. For themselves are faultie in that which  
they object vnto vs. You answere the argument,  
and yet vie it. If Iohn vniuersall promise did per-  
taine to all men, what a confusion of impietie &  
absurditie would follow? But if it must be restrain-  
ed vnto those that beleeue (as indeed it must)  
we also maintaine this vniuersall truth and com-  
forte, hauing learned out of Gods worde, that all  
and they alone which beleeue be heires of eternall  
life, and do receiue it in fauour by God; that  
they shall for euer all continue therein, and not  
one perish, according to those scriptures: *No man  
shall take away my sheepe from me: Of that which my  
father hath giuen me I will not lose one. That if it were  
possible, the verie elect should be seduced. Whom he hath  
chosen, whom he hath called, iustified, & glorified. This  
is the conclusion of Christian faith and consolati-  
on; and this article is placed in the end of the  
creed, that we might beleeue eternall life, and  
with the Apostle sing that triumphante song, who  
shall separate the elect, soe as they on the other side  
do openly and grieuouely wrong the maiestie  
of God, whilst they imagine his loue so be mu-  
table as the loue of man: as for the godly, them  
they deprave of their comfort, they weaken, dis-  
grace, and viliifie the force, vse, and comfort of v-  
niuersall promises, whilst they feare, that some  
truely beleeuing may finally fall away & perish;  
that they which are now in fauour with God, were  
not so from all eternitie, nor shall be euermore  
by: which being most absurd, it followeth neces-  
sarily*

Ioh. 10. 28.  
& 6. 39.  
Mat. 24.  
24 Rom.  
8. 30.

ariely

laly; that because they will not be certaine of Gods future and eternall grace, therefore they cannot be certaine of the grace present. The scripture teacheth, *that as many in beleefe are to be saved*, they oppose the contradictory, that *some which beleefe are not to be saved*. Where is now your confesse, by which you may include your selfe in the vniversal: These are those secret sleights of the devill, which must be obserued & avoyded.

*Augustines* exposition vpon Pauls Epistle to Timothy, of all sorts of men, fitteth that place properly as may appeare by the drift and words of Saint Paul. But to the tedious I vse to yeeld thus far, that it is spoken of a particular men, according to the effect towards all, & vocation; but not according to efficacy. As for our wrighters, none of them would endure, much lesse desire that in *indisput* might be substituted in place of an *vniversal*.

Your cookrow song of contradictory wils, is broken of by an answer of vniversals. For there is no contradiction in this, *God will that at which beleefe should be saved; and that none which beleefe not should be saved*. Againe, you do all to confound the commandement pertaining to all men, that it should come vnto Christ with the promise; for Christ wil ease, not at men, but at which come vnto him. And therefore as he excludes haine, no not the reprobate, & such as perish, from the commandement; so like wise he excludes it from the promise none which come vnto him, that is, which beleefe in him.

1. Tim. 2. 4.  
God will  
haue all  
men saved.

VII.  
In God are  
not contra-  
dictories  
wils.

As

God is no  
respector  
of persons.  
Rom. 10. 12

As odious is your exprobration of *respects of persons*. That may be committed when a thing is given of debt or duty, not when it is given of free mercy, as God giveth. He is rich to all, yet not giving the same giftes and benefits to all, because in his most spacious pallace hee will have variety of furniture. But whereas the Apostle in this place speaketh principally of eternal riches, you spitefully omit what he addeth: *Calling upon him.*

Two, nay  
three sorts  
of election  
in scripture

Will you know vpon what ground we acknowledge two sortes of election? I will shew you three sortes in scripture. First God chose the people of Israel to be his church. Secondly Christ chose the twelve Apostles, to spread the Gospell abroad in the world. thirdly he chose not al of either of these to eternall life, because amongst the Israelites many were called, but fewe chosen, amongst the Apostles one was a Devil. But he knew whom he had chosen, I meane to eternall life, and not only to the Apostleship, whereunto also he chose *Sadduc*. So there are three sortes of vocation or calling: first to the visible church, whereof it is saide *many are called*; secondlie to the church of Saints, which calling is internall and effectuell, which *Paul* nameth *according unto his purpose*, v<sup>z.</sup> of saving those which are called; thirdly, to some certaine charge or dutie in this life, so my vocation is to labour in this schoole.

Three  
sortes of  
vocation.

- 1
- 2
- 3

*Voluntas  
sua & be-  
neplacit.*

The will of God, named will of *revelation* and *good-pleasure* the *School-men* have well distinguished, not as contrary, or two wils but one wil, and that

that partly manifested and partly concealed, partly proving and partly efficient, which are things agreeable to the nature of God.

*Eightly* you conclude with a grosse and pestilent cavil, that the doctrine of final perseverance maketh men presumptuous, but do you call it presumption to beleue eternall life? You deale too contumeliously with the holy spirit and too heynous is this ingratitude for so great a benefite which God through Christ in this life bestowed on vs, namely the certaintie of our saluation, purchased for vs by Christ, which is the summe and foundation of our comforte and religion. For what comforte were it to know, that indeed Christ did once purchase saluation for vs, but euerie moment it is a thousand waies subiect to be lost? we must therefore know, that our life is with Christ in God, and there as safely kept, as is the life of Christ him-selfe reigning in heaven. This is a thousand times saide in scripture. Read *Malachi* vpon the 7. ca. of *Mat.* in the place aboue cited. Read the 5. and 8. chapters of the *Rom.* I see you doe not put difference betweene securitie of the spirit & of the flesh, and that you stagger even in the verie grounds of Christianity, if in heart you maintaine this tedious opinions. If it be so, I am verie loath for you, and doe exhorte you to read the scriptures diligently.

That also is a meere cavill, that we should saie, the elect cannot forgoe the holie spirit. Nay they often loose manie giues of the same spirit, but re-

couer

VIII.  
The doctrine of perseverance doth not make v. presumptuous, but beleue eternall life.

Col 3. 3.  
1. Pet 1. 5.

The elect may loose the spirit of God, but not wholly nor finally.

couer them againe by repentance. For they do not quite revolt from God, and become professed enemies of the truth, that is, they sinne not against the holy Ghost, nor so far, that finally they perseuere in their errors against the foundation, and in their sinnes against conscience. Neyther doth this comforte make men secure, because it concerneth them onely, which haue a purpose to beware of falling, abhor nothing more then offending God, there is therefore a manifest contradiction in that diuelish scoffe of the wicked, which say, *If I be elected, I wil do what pleases me, because it shal not hurt me.* For God will haue vs be sure that we are elected, but this we can not do without faith and repentance. *All things workes for the best,* trew, vnto them that loue God: *There is no condemnation to them which walke according to the spirit.* These two ioyned together exclude securitie, & stirre vs vp to cheerefulnesse and alacritie to runne our race, according to the commandement, *make your election certaine.* On the other side they sleep securely in their sins, which dreame that it is in their owne handes to take and lay aside repentance whensoever and as often as they list, and play with GOD at their pleasure. But (say you) I woulde faine shifte of this triall, wherevnto the certainerie of saluation doeth call. That is it the Diuell woulde haue.

Those sayings, *Matthew the two and twentieth and tenth, Hee which continues to the end of*

Reve.

*Revelations* the second and tenth, *To him that overcometh I will give a crowne &c.* Doe not derogate from the certaintie of saluation, but are exhortations whereby God vpholdeth vs in that certaintie, stirring vp in vs a desire of godlinesse, and hatred of sinne.

The like slander it is, when you say that wee teach men to iudge of election *a priori* or by the cause. Eyther maliciously they dissemble our opinion, or else they vnderstande neither themselves nor vs. VVee iudge by the effect, that is by faith and repentaunce, of the cause, that is of election. But to iudge thus is to iudge *a posteriori*, that is by the effect. That wee ought not to determine of any before the ende of his life whether hee shall bee saued or no; if you meane it of others you say well, if of our selues, or of euerie mans ovyne conscience and certaintie in himselfe, it is a detestable, wicked, diuelish, and blasphemous sayings, overthrowinge the whole foundation, and ground worke of saluation. Hee that taught you this, taught you a doctrine of diuels, though he were an angell from heauen. But I will tell you an other lesson, except you be certaine before the end of this life whether you shall be heire of eternall life, you shall neuer so be after this life. For faith is this verie certaintie, which is the beginning of eternall life, this all must haue in this life, which looke for that other life. If you haue thought on the nature and definition of hope,

that

that it is a *sure and certaine expellation of eternall life*, you should haue found no such thing there. My hart doth stand on end to think of your blasphemy. I would not for an hundred thousand worlds be so seperated from Christ, as to be vncertaine whether I were his or noe. These are heathenish blasphemies, the verie entrance of hell. Wherefore you do well to confirme it with testimonies of the heathen: for these things are farre wide of the worde of God. Why doe you so corrupt the wordes of scripture, wresting them from a forme like to a sterile seare? what mysterie, what blindness is it for a man to boast of vniuersall promises, and not to liue himselfe, and trie whether he be of their number, of whom the promises speak? This is in deede to bring in amongst men carnall security, and a shadow of faith, which in the conflict driueth vs head-long into desperation. I do not thinke *Luther & Melancthon* taught any man so to babble and some out these vniuersall promises. But the carrier calles for my letters, and I haue to my great paines spent the whole night in wrighting these lines. Farewell. Let me entreat you to prouoke me no more with such disputations. Fare-well hartily, this 2 of september 1573.

OF



## OF THE CAUSE OF SINNE

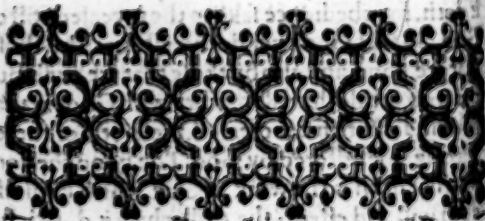
*Parte of a letter of Ursinus to his friend, concerning  
the cause of sinne.*



Ne terrible bug-beare they haue,  
of the cause of sinne, all the rest is  
foolish, and not worthy the sun-  
swearing. But even that also is a  
childish fallacie of accident. For by  
accident, that is, through defect,  
fault, and error of the will of the Diuel or man, sin  
commeth to bee that worke, which God by will  
(most iust & most agreeable to his nature & the  
Law) wil haue done, permitting in the mean time  
the sins of the creature, that is, not so correcting  
& directing it, that it may do iustly together with  
God doing iustly: or els while he doth not enligh-  
ten it with the knowledge of his will, or doth not  
so turne it by his spirit, that it may doe that which  
it doth, for obedience sake to the revealed will of  
God. So that God ever doth well, both by those  
that are good, and also by those that are evil. But  
the creature doth well together with God, in that  
goodnes wherein it is created, preserved, or there-  
into againe restored by God. The good therefore  
which it doth is the work of God, which himselfe  
doth will and effect; the evil which it doth is sin

it selfe. Now this euill is not done, but permitted by God, whiles he doth not cause the will of the creature to become good, and to do good together with God doing good. For the same will in respect of diuerse causes is both good & euill, mutable & immutable, contingent & free, as the causes themselves are diuerse which concur in producing thereof. Hee which sees not this, sees nothing. But if I can I will one day answer you in fewe wordes. For whether I can or no, & whe I can I doe not yet knowe, besides that it is tedious to me to handle these stale sophilmes. Let me in secret, & whe your thoughts are at leisure, meditate on this: *that every man may trouble a man, but God alone can quiet it.* If you would not crie blasphemy, you might haue fared much better. March 30. An. 1573.

THAT





THAT PROVIDENCE DOTH NOT DE-  
ROGATE FROM PRAIER.

Part of an other letter to the same friends,  
wherein is debated this question,

*Whether the doctrine of Providence doe  
derogate from praier.*



He godly exercise of praier wel ad-  
greeth with the doctrine of *Provi-*  
*dence*, and is confirmed & establi-  
shed thereby. For whosoever beg-  
geth at Gods handes with an vp-  
right heart things necessary to sal-  
vation, the same is verily perswaded, that he forth-  
with receiveth them. The contrary opinion shak-  
eth & rooteth vp our faith & confidence in God,  
and suffereth vs not stedfastly to beleue the last  
Article of the Creed. But praier when it sueth for  
things on which salvation depēdeth not, patiently  
& humbly submitteth it selfe vnto Gods will, not  
desiring to obtaine any other thing then that  
which GOD in his secret counsell hath decreed  
best, and most profitable for vs. Nothings  
more slacketh our obedience in this point; no-  
thing more disturbeth our comforte and quiet of  
minde herein, then that errant cōtingency wher-  
by the Academicks & Epicures beare the world  
in hand that the events of things are not gover-  
ned and determined by Gods diuine counsel. Re-

call to minde that distinction of thinges to be praied for, often taught, and daily repeated vnto children by our country-man *Philip Melancthon*, and this whole controyersie of praier shalbe cleared and put out of doubt. Herevvith meeteth our opinion, but the contrary opinion swarveth who. lie from it; so that *truth wel suiteth with truth, but fals-hood agreeth neither with truth, nor fals-hood*. The summe of all is; you must ground your cōfidence on God, and craue all good things of him, and be thankful vnto him for the same no otherwise thē as if all thinges proceeded from him without any your endeavour; and yet must you performe your dutie with as great diligence and industrie, as if you were able to procure and gaine all thinges of your selfe, and by your selfe without him. Whosoever directeth not the whole doctrine and disputation of *Providence* and *Election* vnto this end, be waxeth vaine in his curiositie, & intangleth himselfe in many snares, which himselfe laieth for himselfe. On whomsoever God hath decreed to heape his blessings, to them he hath appointed the spirit of praier. If then hee hath given thee a desire to praye, assure thy selfe this gift is not in vaine, but thou shalt alwaies bee heard according to Gods own promise. This is the Consequent thou oughtest to deduce and gather on good ground & infallible conclusion out of that precedent benefit. Seest thou thē the cōtrary of this thy fear? For nothing lesse impeacheth, nothing more cōfirmeth the desire, custome, and consolation of prayer then

then the doctrine of *Providence*. I much marueile that you yet still dreame of the ghosles & spirits of particular men. Howe often haue you hearde and reade the contrarie to be trew, howsoeuer the miserable *Sophists* of our time groping in the thicke darkenes of their Academicall blockishnesse cavill hereat. For without the doctrine of Election and certainer of saluation the vniuersalitie of promised grace which appertaineth to al the faithfull, and to them alone, can neither stand or be mainetained, nor applyed to the comforte and vse of the godly. How often hath reuerent reiterated vnto you, that you must iudge of Election *a posteriori* from the subsequent signs & effects it causeth. For you must repute and iudge your selfe elected by that measur of faith which is required in the elect. Yea this is true & truly faith, for a man to belecue that he is elect vnto eternall life for Christs sake. Search then & sift thine own conscience whether there be found in thee faith, repentance, and & vnfeigned desire of the grace and fauour of God: & then pronounce thy selfe one of Gods elect, al curious disputations set apart. I protest before God that I see not by what means I could haue stood stedfast in many my private greouances, had I not held this one comfort impregnable: *No man shall take my sheepe out of my handes* &c. What are all other comfortes if this be not at hand with vs, that all thinges, good and euill *Ioh. 10.* befall vs not casually, but by the eternall decree & purpose of God worke for our saluation. 9 *Ino. 1575.*

132 A PREFACE OF AN ORATION  
pronounced on Easter eue by a certaine student  
of Diuinity in the famous Vniuersity of Hei-  
delberge touching this question.

*To whom the benefite of the Death and Resurrection  
of Christ appertaineth: and how Christ  
died for all men.*

You may  
referre this  
discourse  
to the fite  
question on  
that Article  
of the  
Creede He  
died.



Concerning the story &  
benefite of our Lordes  
Resurrection I suppose  
I haue hitherto suffici-  
ently treated: It follow-  
eth that I proceede vnto  
the last point proposed, I  
mean, *to whom* this ben-  
efite appertaineth. What

fore directing our course as it were by the lead-  
star of scripture we pronounce by vertue and au-  
thoritie thereof that so precious & inestimable a  
benefite belongeth vnto all the faithfull, and to  
them alone; and we exclude the wicked & vnde-  
leeuers, as long as they remaine such, from ha-  
ving any interest therein. For all the faithfull, &

The fruites  
of Christs  
Resurre-  
ction belong  
to all the  
faithfull &  
to them a-  
like.

they alone haue a taste of the sweetness of those  
fruites (suppose, *free iustification before God, a quiet-  
ness from the death of sinne and of the body, & lastly  
enjoyment of all life and glory*) these heavenly blessings,  
I say, all the faithfull and they alone partake and  
enjoy; because they all, & they alone apply the  
vnto themselues through faith. For these are they  
*who beare Christs wounds, who beleue, & haue ac-*

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*all life, and come not into condemnation. These are* Ioh. 3. 36.  
*they who are iustified by faith, are reconciled vnto* & 5. 24.  
*God, and haue peace with him through our Lord Iesus* Rom. 5. 1.  
*Christ. These are they who being regenerate by the* 1. Pet. 1. 3.  
*holy Ghost are raised with Christ vnto newnes of life,* Act. 15. 9.  
*whose heartes are purified by faith, Finally these are* 1. Thess. 4.  
*they which sleepe in Iesus whome one day God will* 14.  
*bring with him hauing raised them from the dead,* 1. Cor. 10. 5.  
*that they may enioy for ever the glory of his hea-*  
*venly kingdome. Nowe the wicked being vtter-*  
*ly voide and destitute of faith which iustifieth,*  
*howe should they, I pray you, partake in any of*  
*these blessings, with whom God is not pleased, ( for* Heb. 11. 6.  
*without faith it is impossible to please God ) who be-*  
*long not vnto Christ, neyther are heires of the*  
*kingdome, who neither haue title nor right in*  
*Christ Iesus, nor To Christ Iesus (as the lawiers vse*  
*to speake) how should Christ appertaine vnto*  
*them? How should the benefices be extēded vn-*  
*to them? Nay rather all these are by the mouth*  
*of the sonne of God himselfe farre remooued &*  
*debarred these treasures, and are adiudged vnto*  
*eternal maledictiō & everlasting death. For thus*  
*saith he in the Gospell; He that beleeueth not, is cō-* Ioh. 3. 18. 36  
*demned already, & the wrath of God abideth on him.* Rom. 8. 9.  
*And Paul testifieth if any man hath not the spirit of*  
*Christ, the sām is not his; which place of the apostle I*  
*suppose to be very pertinēt to this presēt purpose.*  
*For if the vnfaithfull belong not vnto Christ, neyther are*  
*they of Christ; it may soundly be argued, & well cō-*  
*cluded by the logiciā rule of Relatiues that Christ*

with his benefites pertained not vnto them: and as they are not Christs: so neither is Christ theirs. For how, I pray, should Christ pertain vnto the, whom one day at the last iudgement he shall pronounce before all the world aliens and strangers from him, his benefites, and his kingdome: of who he shall testifie that he never knew them: lastly, whom he shall cast, as being the cursed workers of iniquitie, into hell fire.

Christ died  
for all  
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All that be-  
leeue.

Yea but, saie you, *Christ died for the sinners of all* Therefore he rose againe for the iustification of all. The answer herevnto is two-folde, either of which is true and sound. First, as often as the Gospell extendeth the fruit of Christs merites and benefites vnto all, it must be vnderstood (as saith Saint Ambrose) of the whole number of the faithfull and elect. For this is the vsuall and common voice sound euery where throughout the whole course of the gospell: *He which beleeueth shall be saved, and commeth not into iudgement. He which beleeueth not, shall be damned, and is iudged already, and the wrath of God abideth in him.* Wherefore the Gospell dispossesseth all vnbelleeuers of Christs benefites, not onlie by a flat exclusion, but also by positiue verime of that condition of faith and repentance, by which he promisseth expressly or covertlie his benefits vnto me, & which it appeareth is neuer found in the reprobate, that is, such as do persist, and wil stil persist in their impietie. Christ therefore is thus said to be dead for all; that is, for all the faithfull and elect; for whom alone he also praied, and in whom alone he findeth

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the end and fruit of his death. But to extend the  
benefites of Christs death vnto infidels, & repro-  
bates, *for whom he neuer prayed, whom he neuer knewe,* Ioh. 17. 9.  
*heooke for his owne, and on whom the wrath of God abideth for ever.* Mat. 7. 33.  
Ioh. 3. 36.  
Mat. 7. 6.  
what els is this but against his ex-  
presse commaundement to *giue bely thinges vnto  
dogges, and cast pearles before swine.* This answer  
may be strongly maintained by the authoritie of  
holy scripture, and testimonies of sound fathers  
and is much available vnto Christian consolatio.  
Howbeit there is an other answer no lesse true,  
wherwith we may satisfie the most contentious  
wranglers; that *Christ died for all men absolutely and  
without exception to wit, if you respect the sufficiency of  
the merite, and the price which he paid.* It is out of all  
doubt and controverfie that the death of the Son  
of god is of such weight & worth that it may serue  
to purge and cleanse the finnes not of one world  
only, but thousands of worlds; if at least all men  
would apprehend by faith this value of sin. But the  
question concerneth the efficacie and participati-  
on it selfe of the fruits which we mamey deny to  
be common to the beleeving, and vbelieving,  
orto be generally promised or given in the Gos-  
pell; and we hold it no sound doctrine to say, it has  
in this respect Christ died alike for all both elect  
and reprobate.

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For the vn-  
beleevers.  
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spect of the  
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which he  
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But here some men possessed with an euill fit-  
ry, as if the Church had not other controversies en-  
ough, spew out on vs their stinking poison with  
open mouth, taking it grievously, that we di-  
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not those heavenly treasures and jewels equalled to the godly, and vngodly; to the faithful, and vnfaithfull; to the elect, and reprobate; to Christs members, and the Diuels vassals; to the sheepe, & to the swine. They make lowd out-cries on vs for denying that Christ died for al. They say this our assertion is tainted with a more odious blasphemy then any of the Saracens, Turkes, and Pagans; and that by it, Christian Religion is cleane overthrowne.

It is not my purpose to encounter with these monsters of men, only I must needs touch the slander they fasten on vs. For what slander is there, if this be none. When we distinguish *the worth of the merite* from *the efficacy and participating of the benefits*, and restraints according to Scripture and the iudgement of the soundest Fathers this *participation* to the whole number of the faithful alone gathered from amongst the Iews & Gentiles; do we then deny that Christ died for all?

Why we must distinguish between *efficiency* and *the efficacy of Christs satisfaction*.

But that the truth of this controverſie may the more appeare, and these busie heads, if it be possible, may by some satisfaction on our part be set at rest, let vs in brieſe ſet downe the force of our maine reasons whereon wee ground this our distinction.

And first the holy Scripture it ſelfe teacheth vnplainely this kinde of distinction; and forceth vs therevnto For you ſhall finde it in ſcripture ſometimes abſolutely ſpoken that *Christ ſuffered of death for all men*: that he *gave himſelfe a ranſome for al men* that

Heb. 2.9.

1. Tim. 2.6.

that he is the reconciler for the sins of the whole world. Againe you shal read that Christ praied, not nor sanctified himselfe, that is, offered vp himselfe for the world, but for the elect which were given him: that hee laid downe his life for his sheepe. That hee gave his life for the ranforme of many: that by his knowledge he justifieth many: that hee shed his blood for many: that the world cannot receive the holy spirit, because it seeth him not, neither knoweth him: and because it hath not the spirit, therefore it is not **CHRISTS**. These places carry some shew of contrariety, were it not that the former are vnderstood by vs of the sufficiency of satisfaction, and the latter of the efficacy and working vertue thereof.

Furthermore other places occure which seeme to impart vnto the wicked the benefit of redemption; as when Peter saith that they *came even to the Lord which hath bought them*, that they were purged from their old sins. And Paul also saith, that they were sanctified with the blood of the Testamental which the Scripture els where enforceth vs to interpret either of the vaine glorying of Hypocrites of their redemption and sanctification: or els to vnderstand the no otherwise then of the extent and sufficiency of Christs satisfaction: whereas it simply excludeth the vnfaithfull and vnrepentant from the benefit of Redemption, and constantly avereth that they are yet held captives in the snarres of Deuill, that they are overwayed by him, and carried headlong to worke wickednes, that the wrath of God abideth on them (he saith, it abideth, not it returneth, as if it had

1. Ioh. 2. 2.  
Ioh. 17. 9.  
Ioh. 10. 15.  
Mat. 20. 28.  
Mai. 53. 11.

Mat. 26. 28.  
Rom. 8. 9.

2. Pet. 2. 1.  
2. Pet. 1. 9.  
Heb. 10. 19.

2. Tim. 2.  
26.

at

at any time relinquished them) lastly that Christ never knew them much lesse redeemed them.

The Autho-  
rity of Fa-  
thers and  
Schoole-  
men.

Now if I were purposed to produce the opinions of Fathers, and the founder Schoole-mē who thus interpret the Scripture with vs, I should lead you into a large field of discourse. Notwithstanding it is not vnfitting my purpose to cite at the least some few of them for confirmation.

Cyrril. in  
Ioh li. ii.  
cap. 19.

Let vs heere Cyrril thus recōtiling those words of Christ, *I pray not for the world* with that sayings of Iohn. *He is a propitiation for the finnes of the whole world.* Iohn (saith he) *seemeth to disson from our Saviour.* For our Saviour heere *refuseth to pray for the world;* but Iohn affirmeth that he is *the propitiation and reconciliation not for our finnes onely, but for the finnes of the whole world.* But the blessed Euangelist S. Iohn because he was a Iewe, least the Lord should seeme to be an advocate with his father for the Iewes onely, & not for other nations, which as soone as they were called obeyed, of necessity added for the whole world. But the Lord Iesus separating you from them which are now of his, saith, *I pray for them a true who keepe my sayings, and have take my yoke.* For whose mediator and high Priest he is, he doth for good cause impart unto them alone the benefice of his mediation. Hitherto Cyrril.

Looke Aug-  
ust. Tom.  
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Let vs hear Prosper also in this answere to Vincentius obiections clearly distinguishing on this manner. *As for forib (saith he in his answer to the first obiection) as you respect the greatness and power of the price, Or as you respect the whole cause of mankind, so the blood of Christ is the redemp-*

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redemption of the whole world: but they who passe the time of their life heere without faith and without the Sacrament of regeneration, they haue no part in this redemption. *Whereas then in regard of the one whole cause of mankinde truly undertaken by our Lord Iesus Christ all are well saide to be redeemed, & yet all are not freed from captiuitie, without doubt the appropriation of redemption is theirs out of whome the prince of this worlde is cast & dislodged: and are now no longer lims of the diuell, but members of Christ: whose death was not so communicated vnto all mankinde, that it should effect the Redemption of these who were not to be regenerated and renewed in the spirits but so, as that, that which was by one example performed in behalfe of all, might by the Sacrament be confirmed in some particulars. For the petition of immortality being a confesse of our infirmities and Gods truth, is of force in it selfe to profite all, but if it be not drunke it salueth not.*

The same Prosper making answere to the demaunds of the Frēch-mē in plaine terms alloweth of this phrase, *Christ died for the faithfull alone*, which these men condēne as smelling of Turcisme: his wordes are these; *Whereas then our saviour is rightly said. To haue bene crucified for the redemption of the whole world in regard of the true and roall saking vnto him mans nature, and in regard of the common lasse wee sustained in the person of the first man Adam: yet he may well be saide to be crucified only for those to whome his death was available. For the euangelist saith that Iesus should die for the nation, and not for this nation only*

Cap. 9.  
Ioh. 11. 51.  
52.

only, but that he should also gather together in questi  
childre of God which were scattered Thus far Prosper.

On Ezech.  
lib. 1. hom.  
cap. 2. Inn.  
li. 2. ca. 21.  
Myft. myf.

Gregorie saith; The author of life gave himselfe o-  
ver unto death for the life of the Elect. Innocentius, 3.  
who lived a hont the 1300 yeere of our Lord thus  
writeth; The blond of Christ was shed **FOR THE  
PREDESTINATE ALONE** as touching  
the efficacy thereof. For the shedding of the righteous  
blond for the vnrightheous was of so rich a price, that  
if the whole world would beleene in their Redeemer, the  
snares of the Devil should take hold of none.

Serm. 10. de  
9. vers. in  
Psal. 91.

Bernard saith; Christ according to the futres of time  
indeed died for the wicked, but according to Gods decrees  
of Predestination for his brethren and friends.

Thomas on the 5. of the Apoc. writteh on this ma-  
ner. Of the redēptiō purchased by the passiō of Christ we  
may speak in a double sence & signification, either respec-  
ting the sufficiency thereof; & so his passiō redeemed all,  
because as cōcerning himself he deliuered al. For his pas-  
siō is sufficient to serue & redeeme al, yea if there were a  
thousand worldes as saith Anselme in his 2. booke and  
14. Chapter Cur Deus homo &c: or els we speake  
thereof respecting the efficacy, & in this sence he rede-  
med not all by his passion, because all cleaue not fast un-  
to the Redeemer, and therefore feele not nor perceiue  
the virtue of redemption.

Sum. de ve-  
rit. mat. 16  
Quaest. 7.

The same authour againe salet; The merite of  
Christ as concerning the sufficiency thereof equally  
belongeth vnto all, but not concerning the efficacy which  
happeneth partely by reason of free-wil, & partely by rea-  
son of Gods election, by whom the effectes and fruits

of

of Christs merits are mercifully bestowed on some; and by the iust iudgment of God are withheld frō other some.

Lambard in his third book Distinct, 22. ca. *Christ offered himselfe vp to God the Trinity for alme as touching the sufficiencie of the price paid but for the elect alone, as touching the efficacy; because he wrought salvation only for the Predestinate.* What should I say more, where as these present proofes declare sufficiently that this interpretation of holy Scripture is not vpstart or profane, but of ancient received in the Church, and grounded on evident truth. One only place of *Peter Galatius* a Monke indeed, but yet a learned Divine and skilfull in the Hebrew I intend to alleadge, that these clamorous punies & novices in divinity may better see how that whatsoever is either vnkowne vnto them, or standeth not with their monstrous inventions is not presently new-fangled & heathenish. Thus therefore he wel & truly commenteth on these words of *Esay*, *My righteous servant shall iustifie many &c. Although the passion of Christ ought so bee sufficient to wash away the sins of all men, yet it washed not them all away, but their sins only who should beleeue in him, & repēt. For this cause he saith, And himselfe bare the sinnes of many.*

*Isai. 53. 11.*

*De Arcanis  
Catholicis  
vers. 4. 8.  
cap. 14.*

Now omitting authorities let vs bring forth the reasons, which this vpstart Pelagian progeny by their profane & absurd opinion doth especiallie oppose against vs.

They labour tooth and naile to prooue that *Christ died for all: why no man denieth it.* For this

The Vbi-  
quitarie  
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ching the  
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is the voice of Scripture. They adde heereunto, *that he died for all, and everie particular man.* We deny not simply this their assertion, although wee finde not where the scripture speaketh on this manner. They farther vrge *that he died for all and everie particular, both elect and reprobate, for Cain & David, for Judas and Peter, for them which shall bee damned in like sorte as for them which shall be saved, without all respect either of their faith or infidelitie.* This is a hard saying. They run on still, and say *he died for all and everie of these not onely in respect of the sufficiency of his sacrifice and satisfaction, but also in regard of the efficacy of the same.* What meaneth this newe devise I pray? *That forsooth Christ by his death and bloodshedding hath truly and effectually delivered from death, purged from sin, sanctified, reconciled unto God, and restored unto his grace and favour by his death & bloodshedding all and everie single man, yea even those who are not saved, but have bene ever since Came, & are at this day, and shall bee hereafter damned.* This is their abominable sottish opinio<sup>n</sup>, on which they build an other as false and foolish, that forsooth, *All the wicked as many as heretofore perished, or at this day perish, or hereafter shall perish; they never perished, ne perish, nor shall perish, for their finnes (when as they are washed away by the blood of Christ Iosue) but for unbeliefe alone.* They who are not utterly ignorant of this controversie and question will easily grant that we here coine nothing of our own, nor speake any thing with intent to slander & reproach them. But oh how horrible a sound is this

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These quaint and gay Proctors of wicked imps maintaine that *all vngodly and filshie dogs before & after the death of Christ, are receiued into the grace & fauour of God.* We say first that this is a false & diuine opinion; because it impugneth scripture, which every where maketh open proclamation that *the wicked and vngodly as long as they remaine defiliate of faith and repentance, are not in the grace and fauour of God, but are, and continuallie remaine the children of wrath and eternal malediction: neither are they deliuered from sin and death, but are held captiues and ensauered by the deuill, already condemned, and plagued with the heauy wrath of God.*

The falshood and impiety of the foresaid opinion.

Secondly, we affirme that this their forgerie is most absurd & vaine; because it shamefully overthroweth both it selfe, and maine principles of the Christian faith. For let vs but propose vnto our selues this Thesis or assertion; *All men without exception faithfull and vnfaithfull, before and after the death of Christ are eternally & undoubtedly receiued into grace and fauour with God by the blood of Christ;* what, trow yee, will be the issue ensuing herevpon? verily a huge heape of absurdities.

The absurdity thereof.

First original sin with the guilt thereof shall by this their position be vnterly taken away; and it will proue in their opinion an open falshood to say that all men are borne the children of wrath, because in their iudgment all are borne in the fauour and grace of God. But herein the Scripture somtime pronounceth on our side that we are by nature

nature the children of wrath.

*Secondly*, all the children of Turkes, Saracens, Canibals who are excluded from the covenant & Church of God, shall hereby be borne in the grace and favour of God: and by force of Consequence there shall be saluation without the Covenant of God, and without his Church; O those savage and cruel monsters of our age, who shame not to seate the infantes of Turkes & Infidels borne without the church in the bosome and favour of God: nor dread to plucke vnmercifully the poore infantes of Christians dieng before Baptisme out of the bosome of God, and plung them head-long into hell fire. For who knoweth not that they so fondly bind the saluation of infants to the Sacrament of Baptisme, that they expressly deprive them of euermlasting happines, and violently hale them out of Gods grace & fauour who die before Baptisme, vnlesse they haue been assailed by the prayers either of their parents or freindes. But if it be true that by baptisme they are againe received into the fauour of God, how then will this peremptory disputer maintaine that long since all mankind was accepted into the same.

*Thirdly*, therefore this their straunge conceit bruiseth and quasheth in pieces an other opinion of theirs concerning the infantes of the faithfull borne out of grace, assailed by the Devill before Baptisme, and damned.

*Fourthly*, all the wicked which before the death

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of Christ fell into hel fire, and were againe reconciled vnto God by the death of Christ, & restored into his grace and fauour how (if this your assestion on good for truth) how then, I say, fel they thẽ, who were receiued into it being dead, whereas they could no more offend through incredulity? wherefore those vngodly persons shal either continue in Gods fauour, and be saved without faith, or shal, contrary to your position, be cast headlong again frõ thẽ without your crime of incredulity.

*Fifthly*, Incredulity either shal go for no sinne: or if it be a sinne, then all sinnes shal not be purged by the death of Christ: or it all be cleansed, at least the sinne of incredulity shal be of more force and vertue then the death of Christ. But to say either of these were erroneous & impious: For incredulity not only is it selfe a sin, but the mother & nurse also of al other offences: & cleaveth fast together with other sins even to the regenerate: howbeit it is purged & forgivẽ to thẽ by the blood of Christ.

*Sixthly*, it is a shameful & grosse lie to affirme that the wicked are dāned not for their vngodly sins, but for their incredulity. As if it were not registred & recorded in Scripture, *Thoues, covetous persons, drunkards and such like shall not inherite the kingdom of God.* As if Christ in his final iudgement shal not say vnto thẽ, *depart into hell fire, &c.* And as if forsooth incredulity were not the chiefe of sins. Nay we argue the cleane contrary, that they are cōdemned for sin, because they are cōdemned for incredulity. For tell mee what sinne is more grievous

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and heinous then incredulitie. Heere our Apostata sporteth and toseth ouer childishly, incredulity, saith he, is not now considered as it is in it selfe a sin: but only as it refuseth the meane of saluation. For what is it, Sir, to refuse the meane of saluation? Is not this a contempt of God? Is not a most detestable sinne & offence? verely incredulitie is therefore a sinne, because it refuseth saluation with the meanes therof.

*Seuenly* by this their monstrous opinion beareth the wicked in hande that howsoever the truth of the Church doctrine touching originall sinne, & the guilt of the wicked stande immouable, yet it is at no time inherent in them, nor can truly be attributed vnto them. For let vs take a Turkish infant, or some barbarous ancient person, who neuer heard one syllable of the death of Christ, and therefore cannot be saide to haue despised it through incredulity; now let these disputers tell vs at what time they wil account these to stand in the grace and favor of God, to be reconciled vnto him, iustified, and sanctified, whether in their mothers wombe, or soone after their birth, whether in their childhood, or in their youth, whether in their perfect age, or in their old yeares: lastly, whether in their life time, or after death. Nay let them tell vs if ever they are admitted into favour, how they fall from it, whereas neither any sinne, nor a ctuall incredulity is able to deiekt the theet. For the latter of these is not incident vnto them, and the former are satisfied for by Christ. *What*  
 soever

forever they here answer, the effect of all will prove that either they will avow that some please God without faith: or that some are cast out of Gods sight and favor without actually incredulitie; both which are false and impious, and mutually destroy one the other.

*Lastly*, what can be spoke more blasphemous, then that God hath accepted into favor and lovingly fostereth and cherisheth all the unfaithful & wicked, such as were *Cain, Saul, Iudas, Herod, Caligula*, & to conclude in a word all sort of malefactors, & filthy swine; what comfort can there be more contemptible, then that thou art redeemed by Christs death, reduced into amity & friendship with him; whereas many thousands of those, which have bin in like sort restored, notwithstanding perish everlastingly. My very heart quaketh and trembleth to prosecute these monsters any farther. Who is there then that thinketh not this so false an opinion, impious, absurd, and blasphemous to be far removed and banished quite out of the precincts & bounds of the Church.

Here me thinks I here them cry themselves even hoarse againe; *The promises of the Gospell are universal: they pertaine unto All, they pertaine unto All.* We therefore first demand of them this question, what manner of Consequence this is to say, *The promises are universal;* therefore reprobates and filthy dogs and hogs are restored unto the favour and grace of God. Why is not the contrary rather inferred: *The promises of the Gospell have all of them a condition of faith*

## HOW CHRIST IS SAID TO HAVE

and repentance annexed with his name; therefore they per-  
 taining not at all to dogs and hogs. Then againe, as oft  
 as they vigeys with their *All, All*: so often will  
 we reply vnto them our *Believing, Believing*. For  
 the promises indeed are vniuersall, but in regarde  
 of the repentant, and such as beleue the Gospell.  
 And here we appeale before the whole world to  
 the very letter of the promise: *Come vnto me all*  
**Mat. 11. 28.** *faith Christ, but he addeth, which labour and are lo-*  
*den: that is, faint and sinke vnder the burthen of*  
*your sins, which falleth out in those which are re-*  
*pentant. And againe, elsewhere in another place*  
*So God loved the worlde that hee gaue his onlie begotten*  
**Joh. 3. 16.** *son that euerie one which belieueth should not perish,*  
*but haue life everlasting. And Paule saith, The right-*  
**Rom. 3. 21.** *eousnes of God by the faith of Christ Iesus vnto all and*  
**Gal. 3. 22.** *upon all that beleue. And in another Epistle, The*  
*Scripture hath concluded all vnder sin, that the pro-*  
**Joh. 3. 36.** *mise by the faith of Iesus Christ should be given to him*  
*that beleue. And Christ againe teacheth how*  
*that he which belieueth on the son hath everlasting life,*  
**Act. 10. 43.** *And Peter also, All the Prophets witness that through*  
*his name all that beleue in him shall receiue remission*  
*of sinnes. The like reason is to be yeelded of all o-*  
*ther promises of the Gospell. For they haue a co-*  
*dition of faith and repentance either expresse*  
*or vnderstood and cannot without blasphemy be*  
*vnderstood of any other then of the whole num-*  
*ber of the faithfull.*

They except against this our doctrine; that by  
 this meanes the promises are made to be par-

far. Let the Author of the bookes *De P<sup>er</sup>sona. Gen.* of the calling of the Gentiles (whether this Author be *Ambrose*, whose tale the books do beare, or *Prosper* as it is supposed by some) answer for vs. The people of God saith he, haue thou fulnesse, and although a great number of men neglect or cast from them the grace of their Saviour; yet there is a certaine speciall vniuersity of the elect, and foreknowledge of God, seuered and discerned from the generality of all, so intent that a whole world might seeme to be saved out of a whole world; and a man might seeme to be redeemed from out of all men. Wherefore the promises of the Gospel remaine *Vniuersall* to the faithful, howsoever they appertaine not vnto dogs and swine. The *Maior* also of this practicall *Sylogisme* remaineth *Vniuersall*,

*The promises pertaine to all that beleeue.*

*But I beleeue.*

*Therefore they appertaine vnto mee.*

Againe,

*Christ died and prayed for all that beleeue.*

*But I beleeue.*

*Therefore he prayed, and died for me.* Nowe they are colde comforters who teach afflicted consciences to reason on this manner;

*Christ died for all men.*

*But I am a man.*

*Therefore Christ died for me.* For why, may not a Turke, dogge, or hogge wallowing in the mire conclude on this maner. O notable comforters, and proclaimers of the grace of God. The

A speciall  
vniuersity  
of the faith  
full & elect.

Against the  
slander of  
pure particu  
lars.

strength and very sinews of Christian comfort; not to be a man, but to bee ingrafted in Christ by faith.

1. Cor. 15.

22.

Farther they obiekt out of the Apostle, that *all men are quickened and made alive in Christ, even as we die in Adam.* Where if they absolutely define that all are quickned in Christ, the Scripture & experience shall refuse and put them to silence. This is the which the Apostle saith, that Christ bestoweth grace on *all* that are his: as *Adam* communicated and shared death with *all* that are his. And the one indeed, *meaning Christ*, through grace which is a worke of more moment; the other, *meaning Adam*, by naturall propagation which is a thing more easie. And that this is the scope & sence of *S. Pauls* the wordes which followe next in order plainly proueth. For when hee had said that all are quickned in Christ, he forthwith addeth: *But even as we die in Adam.* *The first skews is Christ; then they that are of Christ*, that is to say, they which beleeue, who also were giuen him by his Father, and for who he earnestly praied vnto his Father. And *S. Augustine* interpreteth this place not altogether alike vnto vs, whereas he saith, that it was before said that *all are quickned in Christ*, not because *all*, who die in *Adam*, are the members of *Christ*: but because as no man in the naturall body dieth but in *Adam*: *fewe men* is quickned in the spirituall body; but by *Christ*.

Bid. 23.

Neither is there any more place left for this cavill, that by this wordes *Adam* is made stronger

then Christ, if he drave headlonge with himselfe into destruction and the pitte and gulfe of death more then Christ saueth and freeth from the very mouth of hell: For the power of each party is not to be measured & esteemed according to the number of them which die and are quickened; but rather according to the manner wherby destruction & quickening is purchased or effected, and also by the greatnes of the benefites either lost or regained. To hurt is a matter of ease, but to heale a worke of much paine and travail as saith the proverbe. You may sooner and with much more ease destroy whole hundredths, the preserve & saue one; you may in shorter time cast a number from of the bridge into the stream, then deliuer one only from the perill and danger of drowning: In like manner it was a worke of more ease to destroy all mankind: then to restore one man out of that generall ruine and destruction. That the Devill was able to doe, and Adam also was able to doe it; this none but Christ could perfourme. Wilde beastes, and calamities haue power to hurt, and murther man: but it is in the power of no creature to repaire mans losse, of salvation and life eternall; but this was reserved to the power of GOD alone creator of all thinges, wherefore the death of Christ had beene of greater force then the sinne of Adam, yea though it had restored but one only man vnto life. And certaine it is and an vndoubted truth, that the blessings recovered by Christ, so far surpasse those whose losse we sustained by Adam, as heavenly

things, and things eternall excell earthly and cor-  
ruptible things. For *Adam* as the Apostle witnesseth  
is *of the earth, earthen*: but *Christ* is *heavenly*.  
*Adam* is a living soule, but *Christ* is spiritual: *A-*  
*dam* cast vs out of an earthly paradise, but *Christ*  
hath placed vs in an heavenly Paradiſe, and hath  
given vs everlaſting happineſſe.

Thus far I have thought it meete and convenient to proceede in setting downe the fruites of Christs death and resurrection, which all appertaineth to them all, and them alone who stick fast unto Christ by faith: & in making answer to the cavils and slander of Heretiques, &c.



**A SHORT-INTRODVCTION TO**  
the Cōtrouerſie of the Sacramēt of the Lords  
Supper, vnſolding the ſubſtance of  
the cheefeſt queſtions cōtrouerſed  
or not controuerſed therein  
betwene the profeſ-  
ſors of the Goſpell,

*Compiled and written by D. David Parry,*

*Four general Premises.*

**1** Let our yong Diuines carry in memorye  
that the queſtions touching the Cere-  
monies and rites of the Supper are to bee diſtin-  
guſhed from the doctrine, which is the promiſe  
of the Goſpell annexed vnto the outward and  
viſible rites.

**2** Let them alſo learne to put a difference be-  
tweene the queſtions cōtrouerſed, and not con-  
trouerſed, aſwel concerning the rites, as con-  
cerning the doctrine.

**3** Let them knowe that the queſtions con-  
trouerſed about the rites and ceremonies are not ſo  
principal, nor of ſuch circumſtance, as the other  
which concerne the doctrine; and that for the  
moſt part they may, and ought to be decided in  
equitie according to the circumſtances of time,  
place, and perſon: yet with this caveat, that all  
be done for edification.

**4** Let them know moreover, that the maine  
queſtions touching the doctrine of the Lordes  
Sup-

Supper not controverted hitherto by any are three: and againe on the other side the questions controverted are also three; wherunto all the rest may easily be referred. Touching both these I will verie briefly instruct the yonger sorte.

*The three questions touching the Lords Supper now called into doubt or controversy are these.*

*I. What the Supper of the Lord is?*

All the professors of the Gospell agree in this point, that the Supper of the Lords is a Sacrament of the new Testament, instituted and ordained by Christ, wherein together with the taking of bread and wine the true body and blood of Christ is received, and the communion or participation of Christ with all his blessings and benefites is sealed up in the hearts of the faithfull beleevers.

*II. What are the ends or uses of the supper instituted by Christ.*

Herein also all the professors of the Gospell agree in one, that this receiving of the Sacrament confirmeth our faith of the promises of grace both because this is the generall and common use of all Sacraments whatsoeuer; & also because Christ himselfe hath said of this Sacrament, *Doce this in remembrance of mee.* And, *This cuppe is the newe Covenant in my blood.*

LUC. 22. 19.  
20.

*III. What is giuen & received in the Lords Supper.*

In

In this also there is a mutuall consent of all; that the bread and wine are given and received visibly & corporally by the hand and mouth of the minister & communicants: but the body & blood of our Lord with all the benefits of his passion are invisible and spiritually given and received by them both.

In all these, I say, there is a ioynt agreement betweene al diuines which professe the Gospell; is for vaine brablers, whose brawles and iares may not be the measure wherby to iudge of the consent, or controversies of the churches professing the Gospell, they neyther agree in these, nor in any other.

*The three questions called into doubt  
or controuersie are these.*

**The first question.**

*What is the union of the Signe signifying or the Thing signified in the Lordes supper: whether it be Transubstantiation, or Consubstantiation, or only a mysticall reference or relation of the one to the other.*

To this question we make an answer conso-  
nant to the Catholicke faith in three severall pro-  
positions, the two of which are *Negative*, and  
third *Affirmative*.

**1 Proposition.**

*The Signes and the Things are not united by Transubstantiation, that is, by such a change as in which the substance of the Signe are transformed into the substance of the Things, the accidents onely remaining.*

*The reasons of the first proposition.*

**1 The**

1 The first reason is because as *Irenaeus* saith there are two things which haue a Sacramentary proportion in the *Eucharist*, which the Accidents of bread and wine, & the substance of the body and blood of Christ can by no meanes haue.

2 The second reason is deduced out of the wordes of Christ who saied, *This is my body*, not, *let this bee*, or, *bee made my body*.

3 The third reason is because the bread is termed bread both before the action of Consecration, in the action, and after the action.

4 The fourth reason is because the sounder Fathers retaine the name of *bread* in the Lords Supper; and when they speake by way of Hyperbole of chāging of the bread, they will be vnderstood to speake Sacramentally As *Theodoret* Dialog. 1, witnesseth saying; *it was the will of Christ that they whose the Sacraments should not brend and set their mindes on the nature of the thinges which are seene, but should beleue that which was made through grace by alteration of the names*, Here in the same diologue he teacheth that we must vnderstand a sacramentall change in these wordes; Christ honoured the visible signes with the title and name of his body and blood, **NOT BY CHANGING THE NAME,** but by adding grace to the nature.

The second proposition.

II. The Signes and things signified are not united by Consubstantiation, that is, by a reall Existence of two bodies in the same place, or by the close conuenance of one within the other, such as the ioe is of the turne in a sacke,

The chāge  
of the  
things in  
the Sacra-  
ment is  
the cause of  
the change  
of the nāes

dummy in a wons purse, of an Infant in his cradell, or of  
 mee in a roundell. For this is a likelihood of things  
 mixed in substance.

*The Reasons of the second proposition.*

1 The first reason is, because the words of Christ,  
*Thou art my body* doe signifie vnto vs, not *vobers*  
 Christs body is, neither what it is *IN, WITH.* or  
*VNDER* the bread: but what the bread it selfe  
 is, and ought to be vnto the godly in this vse.

2 The second Reason is, because the body of  
 Christ is a true instrumentall, finite, & visible bo-  
 dy; after his ascension no longer present on the  
 earth or *everywhere*, but cōversant and remaining  
 in heaven, even vntil his last comming.

3 The third Reason is, because the sounder Fa-  
 thers do teach that the body and bloud of Christ  
 is in the bread & wine, not as in a caue or den, but  
 as in a mystery, and by a mystery. *Crysostome opere*  
*imperfe:to Marb. Homel 12. saith In holies and sancti-*  
*fied vessels is contained not the true body of Christ, but*  
*the mysterie of Christs body.*

*The third proposition.*

III. *The Signes and Things haue their coherence*  
*in the Lords Supper by a Sacramental vnion.* Now this  
 vnion is of like quality with that vnion which is  
 commō to the whole kinde of Sacraments; other-  
 wise it should not be a sacramentall vnion, but by  
 a title of distinction should be termed, *The vnion*  
*in the Lords Supper.* But in al the other Sacraments  
 there is an vnion of Relation and respect, to wit. A

mysticall signification of the Things signified by the Signs, as eating, exhibiting, or receiving thereof after a lawful use, which is not without the faith and spontaneity of the which approach unto it so use it.

*The reasons of the third proposition.*

1 The first is drawne from the nature of the whole kinde, in this sort;

*There is such an union in all Sacraments,*

*Therefore in the Supper also.*

The Antecedent or former proposition of this argument is manifest out of the definition & principal end of the Sacraments.

2 The second is framed on this manner;

*The bread is the body of Christ either on the truth of the thing (as Augustine according to Prosper's opinion speaketh) or in a mysticall signifying it.*

*But it is not the body of Christ essentially or on the truth of the thing, because there is no Transubstantiation.*

*Therefore it is the body of Christ in a mysticall signifying.*

3 The third reason is, because all the arguments by which the sacramentall speech in the words of the Supper is proved are hitherto belonging. For a sacramental union requireth sacramentall phrases and termes.

4 The fourth is, because we have the testimonies of the Fathers, that the bread is a signe, figure and

and sacrament of the body of Christ no longer  
absent, but present, and yet present not in the  
outward and visible elements of bread and wine,  
but in the worde ioyned with them; present, I  
say, not to the mouth, but to the heart; not local-  
ly and in place, but mysticall y, and spirituall y.

The obiection of Papists for their Transub-  
stantiation drawne out of the words  
of the Supper.

*This which Christ gave, and the Priest con-  
secrates is the body of Christ;  
Therefore it is not bread.*

Obiect.

The argument holdes from the rule of *things*  
different, as if a man should say, *This is a man, there-  
fore it is not an Oxe.*

Wee deny that this argument is framed, as you  
say, from the inducing of one *species* by the re-  
moving of the contrarie of the same *kind*: be-  
cause it is rather a faulty processe in argumentati-  
on fro the inducing of a sacramental *respect* which  
is but an Accident, to the displacing and deni-  
all of the *subject* & *substance*; such as this is, if I should  
say, *This man is a Father; Therefore he is not a man.*  
For so they argue, *This bread is the body of Christ  
therefore it is not bread.* There is therefore in this  
argument a *Fallacie of Accident* no lesse absurd than  
if you should thus conclude, *This thing is a table,  
therefore it is not wood.* For although the body of  
Christ bee not the forme or Accident of bread,  
yet the Relation and respect which the bread

Ans.

hath

hath by vertue of the promise vnto the body of Christ is the forme of a Sacrament: Whence it is a weake kind of reasoning to say; *A dove is the body Ghost; therefore it is no longer a dove Circumcision is the covenant of God; therefore it is no longer Circumcision. The cupp is the New Testament; therefore it is no longer a cuppe.*

The answer to all the testimonies of the Fathers which the *Papists* alleadge for the change of the signes is common; that they are all to be vnderstood of the Sacramentall rite of an essentiall and reall mutation, which is apparant out of the consent of soundest Fathers in this point of the Sacrament.

### II. The second question.

*Howe both the signes, & the heavenly things signified are exhibited or receiued in the Lords Supper.*

This question is in controuerfie betweene vs both with the *Papists* & the *Phisicaries*, because both of them are of opinion that the things being present in their signes, or vnder the shewes of the signes are covertly and miraculously carried vp and downe in the hands of the ministers, handled by them, and put into the mouthes of the Communicants. We contrariwise teach, that the thinges with their signes are both together exhibited and receiued with their signes in the lawfull use of the Supper, but in a diuers manner. For the signes

signes are handled by the Ministers, and take by the mouth of the Communicants; But the things themselves are given by Christ our high Priest, & received by faith. This point may in like sort with the former be expressed in three propositions; two negative, and one affirmative.

1. The first proposition.

*The things signified, that is, the bodie and bloude of Christ, are neither handled, nor reached out by the hand of the Ministers to be received corporallie in the signes.*

The Reasons of this first proposition.

1. The first reason is collected negatively from the whole kinde of Sacraments; thus,

*In no Sacrament the Ministers handle or bestow things spirituallie signified.*

*Therefore neither in the Lords Supper doe they handle the thing spirituallie signified.*

The Antecedent is proved both by an induction or instance in every Sacrament, which is evident by the adversaries owne confession; and also the proportion betweene the Sacrament, and the worde. Marc. 1. *I am the voice crying &c.* Ioh. 1. *I baptise with water, he which cometh after me shall baptise you with the holie Ghost, and with fire.* 1. Cor. 3. 7. *Neither he that watereth, nor hee that planteth is any thing, but God which giveth the increase.* Therefore it holdeth alike also in the Sacraments, which are the visible word.

2. The second reason is this,

4.

The

The things signified are not corporally, *IN*, *WITH*, or *VNDER* the signes, as hath beene shewed.

Therefore they are not handled, or distributed by the hand of the Minister.

3 The third reason proceedeth thus,

The things signified in the Supper are spirituall, which coupled with their signes are offered in the promise of grace.

But the promise of grace is not handled with hands &c.

4 The fourth reason is the testimonies of Fathers; as Chrysost. Sermon de Euch. in c. mean. Thinke not whi grace came to these mysteries, that you receive the Lords body at the hands of a man. that is to say the Minister; with many other such like places.

## II. The second proposition.

The things signified I meane the body and bloud of the Lord are not received *WITH*, *IN*, and *VNDER* the bread and wine by the mouth of the body.

Reasons of the second proposition.

1 The first is, because they are not bodily present *with*, *in*, and *under* the signes as hath beene shewed quest. 1 prop. 2.

2 The second is because they passe into the belly, which is the receptacle appointed for bodily meates 1. Cor. 6. 13. For all which entereth into the mouth, goeth downe into the belly Mat. 13.

3 The third is because the promise, wherein the things are offered, is not received by the mouth.

## III The third proposition.

The

*The things signified, suppose, The Lordes bodie and bloud are received spiriually by faith,*

1 The first reason is deriued from the condition of the whole kinde; because in Sacraments the things signified are received by faith: by which alone as we are iustified; so we receive all the benefites of the new Testament.

2 The second is, because the promise of grace is not apprehended but by faith. Nowe the communion of the body and bloud of Christ is the promise of grace, See *Ursin. Volum. 1. Pag. 103.*

*The argument of a certaine famous Disputant framed in defence of the eatinge  
Christs body with our mouth.*

Ob. To what soeuer instrument the eating of one thing in the Lords Supper appertaineth, so the same the eating of the other ought to appertaine.

But the eating of one body, that is the bread, in the Lords Supper appertaineth to the mouth.

Therefore the eating of the other, which is Christs body, appertaineth to the same.

Ans. 1 The Major is true in such meates as are naturally conioined, or containe one the other, of the which sort is a Pye. Now the bread and the body of Christ are not so ioined together, but these then it is false.

The Major thus he proper,

*Whofener includeth in the same words of eating both bread and wine, & the body & blood of Christ, affirmeth also that they are both received with the same instrument.*

*But Christ includeth both bread & wine, & his body & blood in one & the same words of eating.*

*Therefore CHRIST affirmeth that they are both received with the same instrument of eating.*

*Ans. 1.* The prooffe of the *Major* faileth, because an *universal affirmation* should be concluded in *Barbara*.

2. The *Major* beggeth that which is in controverfie and is denied. The falsenelle thereof appeareth *Job* the third, where CHRIST includeth in the same worde of birth the spirit and the flesh: and yet it followeth not that they both are borne after the same manner, or by the same instruments.

3. The *Minor* also is false. For this worde of *eating* is referred to the hollyed breade, not to the bodie, but by way of consequence. For it properly pertaineth vnto that, which the Lord tooke in his handes and brake, which was bread, and not his body. This reason is vworthy the marking for that according to the *Papists* and such as simplie maintaine *Consubstantiation* the bodie of CHRIST is not there before the wordes of consecration (as they call them) are

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pronounced, but beginneth to bee there in the very last instante of the pronouncing of these wordes, *This is my body*. But according to the *Ubiquitaries*, which are as it were *chymicall con- substantiators*, it is there indeede, as in any other breade, but it is not yet edible vntill after consecration, CHRIST then commaunded not to eate that with our mouth in the breade, which as yet was not in the breade, or as yet was not edible.

Then againe he proues the *Minor* of his former syllogisme.

*A word having but one signification is to be taken but in one.*

*But eating both of the breade and of the body of Christ hath but one signification, viz. with the mouth.*

*It is then to be taken in one signification of both.*

*Ans. 1.* Heere againe faileth the prooffe of the *Minor*, being an *vnversall affirmatiue*, which should haue bin concluded in *Barbara*.

3 The *Minor* is a begging of that which is in controversy.

The third question.

*Unto whom these things are offered, and of whom they are received.*

Heereunto is there made answer in two

Propositions, both being *affirmative*.

1. Proposition.

*The things signified are received by the faithful also*  
 1 Reason. Because only they that beleue receive the promises by faith.

2 Reason. Because they alone that beleue have the spirit of Christ, from the which his life-giving flesh cannot be separated.

3 Reason. Because in them onely that beleue, Christ remaineth; and they in Christ Eph. 3 17.

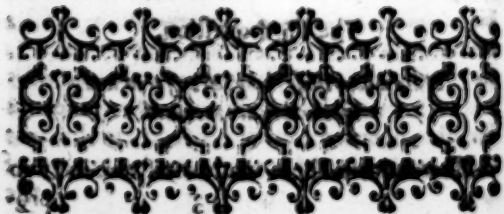
4 Reason. Because they alone that beleue receive and have life, Job 3 & 6.

2. Proposition.

*The wickedly coming without faith receive the signs without the things themselves.*

Looke the reasons as they are set downe in the Catech. pag. 38.

Looke the objections for the eating of the vngod y. *Ibid.* pag. 5 2.



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# A BRIEF EXPLICATION OF

the whole controversie concerning the  
Lords Supper betwene the Consub-  
stantialls, and the true belervers.

The chiefe points of this explication.

- 1 What errors the Consubstantialls impute vnto vs.
- 2 The arguments of the Consubstantialls against our doctrine of the supper.
- 3 The faults of the Consubstantialls including some of our objections.
- 4 Arguments against the presence and corporall eating of the body of Christ, IN, WITH, and VNDER bread.
- 5 The arguments whereby the opinion of the Vbiquitaries is refuted, and the truth of sound doctrine confirmed.

The errors which the Consubstantialls falsely impute vnto vs  
with their refutation.

Ob. **I**N the doctrine of of the Lords Supper there  
are (say the Consubstantialls) two extremes to  
be avoided: for both every versus & every truth stand  
in between two extremes. The one is of the Pa-  
pists, the other of the Sacramentaries: and on each  
side it seems to be fourfold. The errors of the Papistes  
are, 1 Transubstantiation. 2 The worshipping of bread. 3  
The sacrifice of the masse. 4 A manning of the sacrament  
Ans. They set downe indeede the errors of the  
Papistes, but they cannot refute them: because  
their opinion agreeth more with the opinion of

The Con-  
substantial  
als retaine  
the errors  
of the  
Transub-  
stantial.

the Papists, then ours doth.

For first, although they teach not *Transubstantiation*, yet they teach *Consubstantiation*, whereof there is nothing delivered in the word of God.

2 Whereas they teach the bodily presence of Christ, it must needs be that they also worship Christ in the bread, whom they suppose to bee bodily present *in, under, with, and to* the bread; which is a thing no lesse idolatrous, then if they worshipped the bread. For whereforever Christ is, whether in a visible or invisible manner, there he is to be worshipped.

3 They establish the sacrifice of the Masse, because, as it hath bin already said; whilst they are bound to worship Christ in the bread, they are enforced to aske of God forgiveness of their finnes for that Christs sake, whome they beare in their hands; which is nought els but the Popish oblation of Christ.

4 They of force admit the mangling or abridging one part of the Sacrament. For they retaine the foundation, on which the Papistes build this error. For whereas they hold a corporal presence of Christ *in, with, under or to* the bread, they must necessarie either withhold the cuppe from the Communicantes, because, in their doctrine and opinion, the blood of CHRIST is in his body; or else they must separate CHRISTES blood from his body; then which nothing can be more absurd.

Wee offend not, as they charge vs, *in the doct,*  
but

but keepe the meane. For we teach the spiritual presence and participation; that is to say, that all the faithfull which eate and drinke the bread and wine, are truely made partakers of Christ himselfe, and as his breafiers, and so made one with him, that they become flesh of his flesh, & bone of his bones. But they, as it hath beene already demonstrated, offende as doe the Papists in the excessse.

Yes but, say they, these are the errors of the Sacramentaries, to say that  
 Obiect. 1. *The Sacraments are only bare signes and tokens.*

Ans. We teach no such doctrine: but we teach that the Things signified are exhibited and received together with the Signes, although not corporallie, yet in such manner as fitteth Sacraments.

Obiect. 2. *CHRIST is present onlie according to his working.*

Ans. Neyther is this our doctrine, but we teach that Christ is present and united unto vs by the holy Ghost, howsoever his body be farre removed and absent from vs; in like sorte as he is wholly cōuersant with vs by his ministry, although it be otherwise in respect of his other nature.

Obiect. 3. *In the Sacrament is only an imaginative, figurative, and spirittuall bodie of CHRIST, not an essentiall bodie.*

Answer. Teaching the imaginative bodie objected: wee neuer made mention thereof, but our whole doctrine is concerning the true flesh of CHRIST, which is present with vs, yea though hee

The true catholique opinion keeping a iust meane betweene the errors of the Trāsubstantials & Consubstantials offe-nding in the excessse; & the A- baptists offe-nding in the defect.

*maner still in heaven. Farther we say, that we receive the bread and the body, but both in their proper manner.*  
*Ob. 4. The true body of Christ which hung on the crosse, and the true blood which was shed for vs is distributed, but spiritually: that, so is received of them only which are worthy Communicants; and the unworthy receive nothing but the bare signes to their indgement, and condemnation.*  
*Ans.* This objection is indeed the very doctrine we preach, and therefore we grant it to be so, as being consonant and agreeable with the word of God, the nature of the Sacramentes, the Analogue of faith, and the communion of the faithfull with Christ.

II. The arguments whereby the Consubstantialists labor to overthrow our doctrine touching the Lords Supper, together with their Confutation and Answers.

*Arg. 1. The words of Christs institution are plainly evident, THIS is my body, THIS is my blood.*

*Ans.* The words they cite are swords to cut their owne throats. For they say that in, *under, or with the bread, Christs body is really received;* whereas Christ saith, that *the bread is selfe in his body.* Therefore they do the Church a double wrong. One, in that they thrust on her their owne words in stead of Christs. Another, in that they think her so blind that shee cannot see the diversity of these two sayings. *The bread is in the chalice, and, The bread is the body.* Moreover they make Christ a liar. For they deny that the bread is his body, and say, that his body

dy in the bread. Let them looke what answer they wil make vnto Christ in the last day of iudgment concerning this deceiptfull and reproachfull blasphemie. The Papists themselves rather reuene Christs words then our *Consubstantialists*. For they teach that the bread is the body of Christ, that forsooth it is chaged into the body of Christ. But these men keepe not the word, but follow, as they say the sense and meaning. Wherefore wee must search diligently whether of vs is in the truth. Our doctrine shall be proved in the end.

Repl. *In the same place the exposition is added which is given for you, and which is shewd for you.*

Ans. 1. Thus to argue is to begge that which is in controversie. For they take this as granted, that the bread is properly turned into the body, which remaines yet to be proved.

Ans. 2. We answer by retorting the argument, thus I haue which we properly call a house of Christ was

given for vs.  
But the bread was not given for vs.

Ergo, &c.

Ans. 3. As the bread is, the body broken; so the breaking of the bread is the breaking of the body.

But the breaking of the bread is improper, and mystical, as the breaking of the body of Christ. For

the breaking of the body is the crucifying thereof. Therefore the bread broken is in a mystical sense the body broken.

Ans. 4. The second argument is drawn from the authority of Iohn 6, which is thus.

¶ 1

Ans.

*Ans.* This argument takes that for a ground which is in controuersie: for they must proue that Christ said his body was *in, under, or with the bread.* Nay one may speake figuratiuely, & yet plainly to. Replie. 1. *He is omnipotent. Ergo he can be euen where, yea euen in the bread.*

*Ans.* 1. Though he could make two contradictoryes at once true, yet he will not.

2. God cannot do thinges contradictorie, because he is truth. But to will thinges contradictory is the part of a lier. We do not therefore deny the truth and omnipotencie of God, but ther lyes; nay we defend it, saying that God doth what he speaketh. But they oppugne it, by teachinge that in God are contrarie willes.

Repl. 2. *Christs bodie hath manie prerogatiues whereby it differeth frō our bodies, as namely, that it was borne of a virgin, walked on the sea, was at our time in the grave, in hell, and in paradise, passed through doores shut.*

*Ans.* These examples are partly improper or vniuersals, partly false. *False*

1 Because they may also be incident to creatures: as walking on the water to Peter, passinge through shut doores to spirites.

2 Because they imploy a contradiction, for when he is said to bee borne of a Virgin, he is not at the same time saide not to bee borne of a Virgin. But at once to be finite and infinite implieth a contradiction. *False*

1 For he passed not through closed doores, whereas they might yeeld and giue backe to him.

2 For

For neyther did he passe through the dore of the sepulcher, wheras that is saide to haue ben opened by the Angell:

For neyther was Christes body at one and the same instante in manie places, which they seeme to haue taken from *Augustin*. But he saide, that his body was in the graue, his soule in hel, his Do- mynion euerywhere.

*Augustine.*  
ad  
Dardan.  
epist. 57.  
Read the  
place.

Arg. 3. The third argument is taken from the circumstances of time, thus

*Non minus* Speaking seriously speaketh figuratiuely, Christ appointing his last Supper spake seriously: Ergo he spake not figuratiuely.

Ans. 1. I deny the maior: for els it would follow, that no man speaking figuratiuely should speake seriously, which is most false. For God in al the sacraments, though he speake figuratiuely, yet he speaketh seriously. *I dabo carnaliter de fructu* (saith Christ) *ut eate this pasche with you. I am the vine, you are the branches. Let this cup passe from me. If it be thus in the greens woad, what shall become of the druck* He alleadged the 3<sup>a</sup> pl. Al this though he speake figuratiuely, yet did he also speake the seriously.

Ans. 2. To the maior I answer, that no man the vieth selling or obscure figures. But this is a plaine figure, because comon: & his disciples speake this to him, where was then that we make ready the pasche for thee? It is vsual in al sacraments. It is forcible, because it expresseth the likelihood between the signe and the things signified, with the certaintie of the coniu- nction in lawfull vse.

*Ans.*

*Ans. 3.* We may thus retort it. Because Christ spake seriously, therefore he vied a figure, lively expressing the thing.

*Repl.* Christ said, *this cup is the new Testament.* Now  
 In testaments we use to speake properly.

Christ here ordained a Sacrament. Ergo &c.

*Ans.* I deny the *Major*. & retort it: because while he would institute the Sacrament, he spake figuratively, calling his supper a *testament*, which is to be understood figuratively.

1. Because otherwise there should be two covenants, one proper, the other the Lords supper.

2. Because otherwise all should bee excluded from the covenant of God; which could not come to the Lords supper, and all that received it should be in the covenant.

3. *Repl.* IN MY BLOOD. Therefore the real blood of Christ is in the supper & we drinke by our mouth.

*Ans.* We answer by retortio, because the new Testament was made by the blood of Christ that washed vps the Crosse, & which is apphed vnto vs by faith, not received through the mouth. For if they should be excluded which cannot come to this Sacrament.

4. *Repl.* There is an Emphasis in this words *New*. That which in the Olde Testament was done figuratively, is in the New done really.

5. *Ans.* If they adde, Christ body is eaten therefore we drinke his body, may be there is more in their conclusion, then is contained in their *Proposition*. because there was no figure in the old Testament, which  
 figur

signified the bodily eating of Christ.

2. Answ. We answer againe, thus by *retortion*,

*The body of Christ is eaten no otherwise in the new Testament then in the Olde.*

*But in the Olde it was eaten only spiritually.*

*Therefore it is so eaten also in the Newe.*

Repl. 3. *The New testamēt differeth from the Olde; because in the Olde there are types and figures, but in the Newe the body is selfe. Heb. 9. Cor. 2.*

Ans. 1. This difference of the Olde and New Testament, *That in the Olde Christ is not eaten bodily, in the Newe he is*, is no where expressed in the Scripture. In these sayings of the Apostle which they cite, *A body* signifieth that the shadowes of the Olde Testament are fulfilled by Christ; because *A body* is there opposed to those *shadowes*. Againe because he calleth it *The body of Christ*, which phrase sheweth that these types are fulfilled by Christ.

Ans. 2. Againe we answer by *concession* or graunt of as much as they conclude. Although we haue Christ exhibited in the Newe Testament, and he be borne man; yet hence it therefore followeth not that his body is in the bread, but only that it is in the Newe Testament.

Arg. 4. *From the consent of the Evangelists, and of Paul.* Matthew (as Theophilact counteth) wrote his Gospel in the 8. yeare after the ascension: Mark in the 10. Luke in the 15. Paul in the 20. & they al use the same wordes.

✓

CONTROVERSIES IN THE

*A speech often uttered in the same words is not figurative.*

*Such an one is that speech of the Lords Supper, Therefore it is not figurative.*

*Ans. 1.* We deny the *Major*, because when any figure is cleere, manifest, & Emphatical, as this is, it is retained.

*Ans. 2.* The *Evangelists* do also repeat the words of Christ, which he spake figuratively. That same though figurative is often repeated, *Thou shalt baptise with the holy Ghost, & with fire.* Ioh. 1. Mar. 3.

*Ans. 3.* Besides it is a fallacy from mistaking of the Cause; because a speech is not therefore repeated because it is figurative or proper, but that it may be the better rooted in the heartes.

*Ans. 4.* Again we deny the *Minor*, 1. Because *Mattheu & Marke* say *This is the blood of the New Testament*: *Luke* saith, *This cuppe is the New Testament in my blood*. 2. *Mattheu & Marke*, say *This is my body*: *Luke & Paule* adde, *which is delivered for you*. 3. *Luke* saith, *which is delivered for you*: *Paule*, *which is broken for you*. 4. *Paule* saith, *The bread is the communion of the body of Christ*. For although in this place he treateth not of purpose of the Supper, yet he exhorteth thervnto.

*Repl. 1.* The meaning notwithstanding is one & the same.

*Ans.* Wee seek not now after the meanings of the wordes, but whether the wordes are the very selfe same.

*Repl. 2.* There is no mention at all made of any figure, where there is no mention made of any figure, there

*Hereas here is no mention made of any figure.*

*This fete bird is no figure.*

*Ans. 1.* We deny the *Mum*, because that were  
foode, and men should seeme a host of their  
skill, if they should say they had vsed some ex-  
cellent figure. The scripture also speaketh often  
figuratively, and yet it addeth not that it spake  
figuratively.

*Ans. 2.* We deny the *Chlor*, because they  
make mention of a figure, whilest they expounde  
it, which is manifest by the nature of the *Sabia*  
& *Prebelle*. The bodie was borne of the virgin, was  
crucified, &c. *Bread* is made of meale.

*Ans. 3.* He commandeth that this should be  
done in remembrance of him, therefore the bread is  
termed his body as a memoriall.

*Ans. 4.* *Matthew* & *Mark* say, This is the  
blood of the New Testament: *Paul* and *Luke*, This is  
the New Testament in my blood. Nowe the New  
Testament is an obligation of God, for the recei-  
ving into favour of such as beleue, and repent, &c.  
of them for the exhibiting of faith, and obedience  
vnto him.

*Ans. 5.* *Paul* saith that, The bread is the commu-  
nion of the body of Christ, which is no bodily eating.

1. The faithful are thereby one body in Christ.
2. He compares it with the communion of the altar  
in the olde Testament, which was not corporall.
3. It can be attributed to the faithfull alone, &  
not to the vngodly.

4. *Iohn* expoundeth this communion by remission of finnes. *If we walk in the light, we have fellowship with him, and the blood of Iesus Christ the sonne of God cleanseth us from all unrighteousness.*

Repl. 3. *Nay* *Paul* vsith three wordes which are three demonstrations.

1. COMMUNION.

Ans. But this Communion is an vnion with Christ, and an enioying of all his benefices by faith. To this belongeth the similitude of the Body and the Members; of the Vine, & the Branches; which hath no reference to any corporall eating. This communion both was & is common to all the godly from the beginning of the world, to the end thereof. But they could not eat it bodily: That we may grow in him, of whom the whole body is composed. He that cleaueth to the Lord, is one spirit with him. And we are all baptised by one Spirit into one body. But this we knowe that we dwell in him and he in vs, in that he hath giuen vs of his Spirit. This vnion then is that communion which is by the holy Ghost, and therefore spirituall. For bread canot be this communion but only by a figuratiue speech called Metonymie.

2. GUILTY OF THE BODY.

He that is guilty of the body of Christ eateth it. They that receive unworthily are guilty of the body of Christ.

Therefore they eat it corporally. For spirituall they can not: for if they should so eat, they were not guilty.

Ans.

*Ans.* I doe deny the *Main*. For he is guilty of the bodie of Christ who by his sin crucifieth it, and despiseth the benefite of Christ. Now vnto this *main* there is no neede of anye bodily eating; but not to receiue Christ by faith when he is offered vnto vs. So the inuie offered vnto the *A. ky* is said to be offered vnto the Lord.

*Ans.* Not despoiling the bodie of the Lord.

*obj.* They that despoile not the bodie of the Lord eat it.

*Ans.* The guiltie despoile it not.

*Ans.* Therefore they eat it.

*Ans.* We grant if the *Main* be taken sacramentally, *viz.* of that bread which is named Christs body, it is true; if properly, it is false. For not so despoiling is not to yeeld honor thereto due, to contemne him, and not to receiue th- thing signified. So *Hab.* 10. *ver.* 29 they are said to treade vnder foete the Son of God, and to account the blood of the covenant as vobility thing, which contemne him.

*Ans.* Drawne from the testimonies of the Fathers and godlie antiquitie in the vncorrupt Church.

*Ans.* The sayings of the Fathers are to be taken Sacramentally, or of the spiritual Communion. They lie often that the bodie and blood of our Lord as given vnto vs with the bread & wine. If the they allowe of Corporall presence they allowe also of the Popples Concomitance, or the separation of the blouds from the bodie.

*Ans.* Augustine saith: Thou receivest that in the bread, which hange on the Crosse; that in the cuppe, which was shed from Christ his side.

**Ans.** *For this bread is in a figure, that is together with the Signe thou receivest the thing signified. When we receive the bread we are sure that we have Christ.*  
**2<sup>nd</sup>** *Cyrill & John saith: By a water all participate, not only spiritually, but also corporally: not only according to the spirit, but also according to the flesh corporally, and essentially.*

**Ans.** *Cyrrill speaketh not of the manner of eating, but of the thing eaten: he sheweth that we are made partakers not only of the spirit, but also of the humane nature of Christ. Now he meaneth the spiritual communion.*

**3<sup>rd</sup>** *Upon it he citeth the places of Job. 6. 54. & 1 Cor. 6. 15. where there is no mention made of any corporall eating.*

**4<sup>th</sup>** *He speaketh of the presence of Christ in the bread, but in us.*

**5<sup>th</sup>** *He proveth this abiding of Christ by the use of the supper, not by the corporall eating of it.*

**6<sup>th</sup>** *He so describeth it, as that he saith it shall endure in the life eternall.*

**7<sup>th</sup>** *He speaketh of that Communion which is proper to the Saints; now that is spirituall. For else it should also happen to the wicked.*

**III.** *The Objections of the Consubstantialists in concluding some (namely, for sincere are more objected against them) of our objections.*

**1<sup>st</sup>** *We doe not wronge (say they) a naturall and Corporall eating.*

*Ans.*

*Ans.* We obiect not this against them, but on-  
ly weakke, whether Christ be eaten bodilie, eather  
after a grosse or subtle manner. How so ever they  
answere, there is so much idolatrie in their opi-  
nion. For Christ refusing the Capernaies dispu-  
guls he hath not the eating of himselfe into a grosse  
& subtle manner, but he simply saith that his bod-  
dy cannot be taken with a bodily mouth. For hee  
saith, *that he shall ascend, and that the words which hee  
speakes are spirit and life.*

*Ob. 2.* We misseing not the *Ubiquitie*. For there is  
not one word mentioned.

*Ans.* Here is to be noted the disagreement of our  
adversaries about *Ubiquitie*. Neither is there one  
word mentioned to this purpose, that the body of  
Christ is at once in many places. For it is a propo-  
ty belonging only to his divine nature, to be at  
once in many places. Moreover vpon this opinion  
of theirs followeth the *Ubiquitie*, for hee which at  
once is all in diuers places, must needs be infinite  
& therefore necessaillie euerie where.

*Ob. 3.* We doe not destroy the *quantity* of Christs ascen-  
sion.

*Ans.* But they stumble at it. For whilst  
they avouch, that as often as the Lordes Sup-  
per is celebrated, CHRIST is eaten corpor-  
rally, they must needs say that hee remay-  
neth invisibly vpon earth, (whereas indeede hee  
is said to haue left the worlde, to haue ascen-  
ded from an inferior to a superior place, there to  
remaine in heaven vntill he come to iudgement.)

or that he descendeth from heaven, as often as the Lordes supper is celebrated. This is already refuted. How then is he in the bread?

**Object 4.** *We take not away the doctrine of the properties of his humane nature.*

**Ans.** Yes quite away. For they will have his humane nature to be such, as is neither scene felt, nor circumscribed.

**Repl.** But Christ layde aside these infirmities, and reserved his naturall properties.

**Ans.** Nay these are his naturall properties, which being taken away the truth of his humane nature is also taken away. *Augustine* take away the space & dimension of bodies, and they will be nowhere.

**Object 5.** *We do not abolish the doctrine of common attributes properties.*

**Ans.** Yes they doe. For they applie the properties of the diuine nature (which are attributed to the whole person in cōcrete) vnto both natures: *I will be with you vnto the end of the world;* this they take as spoke of both natures. Which is as much as if saying *Christ was circūcised*, I should thus vnderstand it, *Christ was circūcised both in his godhead, and also in the flesh.*

**Repl.** *This article we adde, that those articles concerne not this place.*

**Ans.** By this reason all sectes might shake of all restrictions of scripture. But by their leave they concerne this place for two reasons.

1. **Because.**

They

*They are wrighten of the body of Christ.*

*But the body of Christ concerneth the Lords supper.*

*Ergo these articles also concern the place.*

For they teach vs how Christs body is to be eaten.

Because no one article of faith is contrarie to an other, but everie one is a rule by which we must interpret an other: so the doctrine of iustification pertaineth to this, because in the Lords Supper must no other righte coulencesse be sought, then by the blood of Christ.

*Obiect. Wee must not set downe the manner.*

*Ans.* Here is a double error. 1. When they say we must not define or set downe the manner: and so they contradict scripture, which defineth it, & teacheth vs that it is spirituall, & that the vnion with Christ is made in faith by the holy Ghost. 2. Themselves set downe the manner, as appeareth manifestly by their wrightings.

*Obiect. 7. It is true that Durandus sayth: Wee beare the wordes, perceive the motion, beleene the presence, and knowe not the manner.*

*Ans.* This neither helpeth you, nor hurteth vs, because Durandus was a Papist.

*Ans.* Wee may graunt this saying, so it be rightly vnderstood. *FLX. beare the wordes* this is my body, not that in the breade wee doe



3. *Such is the eating of him, as is his abode with  
us, on any saints bodies as in the world is*

4. *Altho the godlie of the Old and new Testament  
haue the same abode with Christ, as in the world is*

5. *Christ alone can offer himselfe to his Father.  
Now in the use of the Lordes supper we must  
needs craue of God remission of sin. If therefore  
he be present with the bread, we must desire this  
of him, & so we offer bread. In the new testamēt  
it is not lawfull to direct our prayers to any one cer-  
taine place.*

6. *Those good gifts, which are promised only to  
the godly are spiritual, To be so and others above  
cited, may be added the consent of Fathers, as  
Athanasius, Basil, Chrysostom, Basil, Ber-  
nard, Chrysostom, Clement, Alexander, Ambrose, Hieronim,  
Counsell, Cyprian, Cyrill, Dionysius, Goldsmith, Gregorie,  
the Great, Gregory Nazianzen, Hilary, Irenaeus,  
Iulian, Irenaeus, Justin, Leo, Macarius, Origen, Papias,  
Petrus, Tertullian, Theodoret, Theophylact, & others*

7. *Arguments whereby the opinion of the  
bigness is refuted, and the truth of the  
doctrine confirmed, as in the world is*

Arg. The Marcionites and Manichees said, that  
Christ had no true & solid humane bodies,  
but onlie an imaginarie or seeming body,  
so that he did only seeme to haue flesh &  
bones, whereas indeed he had none. And  
that the verie incarnation, and all motions  
and

and operations of Christ did only appeare in shew, whereas indeed there was no such thing.

But this opinion of *Niquis*, and real communication of properties, revoketh from hell that phantallique dotage of *Moson* and *Adamas*. Wherefore this also, as the *Manichean* heresie, as to be condemned & banished from Gods Church, vnto the very deepest pit of hell.

The *Mosist* is thus proued, The *Whiguitaries* beleue and teach, that all properties of the *Deity* were at the instant of conception, really transfused from the *Deity* of the *Word*, into the humane nature assumed by Christ. Hence follow these absurdities.

1. *Christ* should not be *crucified* borne of the *Virgin*, if according to the nature of his humanity, he were truly & essentially without his mothers wombe before he were borne, and after his birth were according to his humane nature as truly and substantially in his mothers wombe as before.
2. In his humane nature *Christ* was not truly weak and subiect to passions, if then also he were partaker of divine maiestie and omnipotencie.
3. He was not truly dead, if in the verie instant of death both in soule and bodie he were essentially euerie where present with his *Deity*. For his soule euerie where present with his euerie where present bodie could not really bee separated by distance

same of place, and therefore his body could not die but imaginarily.

4. He did not *truly* ascend into heave, but we must say it was onlie an imaginatie and phantastique shew, if in bodie he were there substantially before he ascended thither, & after he ascended, never theles he remaine in the earth, nay in the very bowels of the faithfull, by substantiall presence of the same bodie, as truly as before, if these things did indeed so fall out, it will follow that the same bodie of *Christ* was at once weake and yet omnipotent, base and glorious, able to suffer and vnable, dead and living, limited and unlimited, which ex-  
 cept we were blasphemie.

To avoide these prodigious and impious abuses, they tell vs, that *Christ* in respect of his bodie was dead limited, weak, passible, & mortall in the time of his humilitations, because he did empty himselfe, & would not before his resurrection shew forth that maiestie which bee imparted to his bodie.

Ans. They doe ill to interpret this emptying of concealing all his glorie and maiestie for the time wherein he tooke our nature vpon him: whereas indeed it is to be vnderstood of the diuine nature of the words, as it vouchsafed to take vpon it the shape of a seruant, that is, the Masse of our nature, and would become man. Besides, it would follow that *Christ* did even then shew forth the power & maiestie communicated to his flesh; when he was truly subiect to infirmities, and circumscribed by his

his body: as when weeping he raised *Lazarus* and being taken by the *Leyes*, healed *Mala- chus* which was wounded by *Peter*. But what is to fetch backe the *Marcionites* from hell, on in the greatest mystery of religion to speak blasphemie, if this be not?

*Argum. 2* This is the blasphemie of *Samostratus*, *Arianus*, and the late *Anturians*, that the man *Christ* is not properly and naturally God, but onely by accidentall participation of the Divine proprieties, maiestie, honor, power, and vertue. In like manner conceive the *Unguarantians* of the deitie of the man *Christ*, defining the personal vnion; by this only communicating of proprieties whereby the flesh of *Christ* is made omnipotent & present in every place. So that the same man is, and is called God, not because properly and naturally, he is so, but because from God there is, given unto him infinite power, maiestie, glory, and all gifts of the holy Ghost without measure. But this accidentall bestowing of the deitie and all properties thereof, did not make *Christ* properly and naturally God; but onely by divine grace, or God improperly so called; because he is not the naturall deitie of *the world*, but a creature; participation thereof with force and efficacy. But therefore was it objected by these *Christians* against the *Arians* that they overbrow the true and eternall Deitie of *Christ*; because they did not account him God by nature but onely by participation of dignitie and maiestie through grace. Seeing therefore the

*Uiquitaries*, only of equalling our *Iohnnuel* to God by participation of proprieties, do take awaie his true and eternall deity; we do with good reason condemne and detest this doctrine; of theirs as blasphemonie and hereticall. Thus their owne wordes and sentences do witnesse; as *Britanus Recognis. Pag. 20. Iacob. Andr. Thes. 20. disputation; Taugens. Item Thes. 25 & 26. Et Apol. 2. Ingal. sed. 26.* Where it is gathered, that the opinion of the *Uiquitaries* of the deity of the man *Christ*, is all one with that of the *Arrians* and *Arianismians*; theirs, that by all these he is accounted not God by nature, but onely by grace of participation; a new, temporarie, created, and adoptive God. Which if it be true, *Christ* shall not be *Deus generis*, God & mā, but *Deus adoptivus*, a Divine man; such as also he is accused by the *Uiquitaries*, who (as witnesseth *Seruetus* in his first booke *De Trinitate*) say that God may communicate vnto man the substance of his *Deity*, & give vnto him his Divinitie, maiestie, power, and glorie. Which blasphemie, being the same both, we utterly hate and detest.

*Argum. 3.* *Nestorius* taught that God (which is the word) was united vnto man onlie by participation of equalitie in maiestie, honour, power, vertue, and operation. And that the difference of the *wordes* dwelling in man assumed by it; and in other saintes, consisteth in nothing but in the verie gifts and graces bestowed on man by God. This also the *Uiquitaries* teach; because they say there is no discrete betwene the dwelling

king of the *Dante* in *Peter* and *Christ*, except soch as is taken from communicating the giftes and properties of the *Dante*: maintaining that in this respect the manhood assumed by *Christ* is God, because the *Worde* doth nothing without it, but all things by it. And this is nothing else but to make the mā *Christ* to be God onlie by accident. Wherefore the opinion of the *Ubriguaries* is al one with that of the *Nestorians*.

*Tertullianus*, *lib. de Trin.*, pag. 610. If *Christ* be *per se* present, howe is hee present where soever hee is called upon? whereas to be present euerie where, is not the nature of man but of God. By this sentence is refuted the *Ubrigu* of the humane nature in *Christ*.

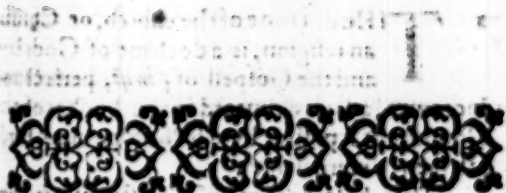
*Obie.* But the vnion of the diuine and humane nature in *Christ* is inseparable. Therefore where soeuer his diuine nature is, there also is his humane nature.

*Ans.* It is true that the vnion is inseparable, for the word neuer forsaketh the nature once assumed. But the word is not so in the humane nature as a soule enclosed in our bodies. For where soeuer are our bodies, there also needes must be our soules, and the soule once without the bodie, is not present with it. But the word is not so in the mā *Christ*, but is inseparably and personally in the humane nature, that withall it is without the humane nature in all partes of the world by *reception* or filling euery place, and in the godhead and Angels by speciall presence. For the personal vnion of two natures overthroweth

not

not the generall action of the presence of his ma-  
iestie; not hindereth the speciall action: because  
the word is effectuell in the faithfull and regene-  
rate.

**RULES**



The first rule is, that the words of Christ be taken  
literally, and not figuratively. For if we take them  
figuratively, we may say, that the bread and wine  
are his body and blood, because they are so called  
in the scripture. But this is to take the words  
figuratively, and not literally. And this is the  
first rule, that the words of Christ be taken  
literally, and not figuratively.

RVLES AND AXIOMES OF CER.  
TAINE CHEIFE POINTS  
of Christianitie.

*Proposed by Versinus to be disputed on publickly,  
partly in the Vniversitie of Heidelberg,  
& partly in Collegio Sapientia.*

OF THE DOCTRINE OF THE CHVRCH.

**T**He doctrine of the church, or Christian religion, is a doctrine of Gods law and the Gospell of *Christ*, perfect and incorrupt, as it is deliuered in the bookes of the Prophets & Apostles, by which alone God leadeth vnto eternall life.

2. The whole doctrine of Christianitie is contained in these two partes, *the lawe*, and *the Gospell*.

3. The foundation of Christian religion is the *Decalogue* or ten commaundements, and the articles of our faith rightly vnderstoode.

4. Which is all one, if we say the foundation is the doctrine of Gods nature and will.

5. *Paule* also meaneth the same 1. *Cor.* 3. Whe that the foundation is *Christ*.

6. The church must needes knowe a difference between the doctrine deliuered vnto it by God, and that which is deliuered to it by religion of other nations,

The

7. *The first difference is,* that the gospell of Christ is only knowne in the church; other sectes are altogether ignorant thereof. All heretiques maintaine errors either touching the son of Christ, or concerning his office.

8. *The second,* that the church retaineth the whole doctrine of Gods law, other sectes are ignorant of the first table of the lawe, and in the second observe only some parte, touching externall discipline.

9. *The third,* that the church learneth the knowledge and worship of God, out of his whole word, and out of that alone, neither taking ought from it, nor adding to it: as for other religions, they doe not only cast away the greater parte of Gods truth, but also vnto the small portion of law, which they retaine, adde idolatrie, granting and approving manie thinges repugnant to the second table of the decalogue.

10. *Even the trewest philosophie must be discerned from the doctrine of the church:* for trew philosophies comprizeth onely that parte of this doctrine which the second table commaundeth: as for the whole & entire loue of our neighbor, of that it teacheth vs nothing, & framing to it selfe an idol in steede of the true God, erreth much from the trew worship of the true God.

### OF HOLIE SCRIPTVRE.

1. The summe of holy scripture is contained in the decalogue and creede.

N

2. Which

2. Which is also manifest, because it is all contained in the lawe and the Gospell.
3. For what soeuer is there in contained, eyther it concerneth the nature, or will, or workes of God, or the sinne of depills and men?
4. The wil of God consisteth in precepts, threats, and promises.
5. The workes of God are eyther his benefices, as the creation, preservation, and governinge of all things, the collecting & vphoulding his church by the mediation of his sonne: or his iudgments, as the punnishments of offenders.
6. Of all these we are taught, either in the law, or in the Gospell, or in both.
7. The same is plaine by the division of the whole scripture into the new & olde Testament or covenant.
8. For this word covenant doth signifie that in scripture we are taught that GOD promisseth or performeth vnto menne either before or since the manifestation of *Christ* in the flesh, and what he requireth againe of them, and for what cause.
9. Which also the scripture intendeth, professing to teach *Christ*.
10. For whatsoeuer is therein deliuered, eyther it pertayneth to the true knowledge of *Christ* person, or his office.
11. The differences betweene the doctrine deliuered in scripture and the religions of other sectes, are these. *First* in the doctrine of the true church

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church is taught the whole Gospell of *Christ*, but other religions either knowe it not at all, or to their owne errors ioyne some part therof, whose vse they neyther know nor conceaue.

12. *Secondly*, in the doctrine of the Prophets & Apostles is delivered the whole lawe of God, & that rightely vnderstoode; other religions cutt of the chiefe points therof, namely the trew knowledge and worship of God, or the first table of the commaundements, and the internall and spirituall obedience of the second table, retaininge onelie a parte therof, namelie the precepts of Disciplines, or externall and civill duties to wardes men.

13. But though even they also doe boast and glorie of the trew God and his worship, yet doe they erre from him for 3 causes. *First* because naturall testimonies are not sufficient to the knowledge of the trew God. *Secondly*, because vnto the men ioyne many errors of their owne. *Thirdly* because for want of the light of Gods worde, they vnderstand not even those thinges which in word they truely professe, but corrupt them with an euill interpretation.

14. Either they commaund onely so much touching affections and inclinations disagreeing with the second table as may serue to bridle them, which is but a parte of this doctrine, or they doe accuse and condemne all, or els they doe not so much accuse and condemne them as doth the doctrine of the church.

15. Other sectes admit & approue some things against the externall obedience of the second table, God by his iust iudgment giuing them over into a reprobate sense.

16. We pronouce the doctrine of holy scripture to be true, not for the authority of the church, but because we know it was delivered vnto vs by God.

17. That it is from God, we know by testimonie of the holy Ghost in the hearts of the godly: by our deliuerance from sinne and death, whereof this only religion doth assure vs: by the puritie & integritie of the lawe, which is found onely in the church: by the prophecies and the fulfilling thereof: by miracles proper only to the church: by the antiquitie of this & late vpstarte newnesse of others: by the consent and agreement of euery parte in this doctrine, and the disagreement in others: by the hatred of Satan and all the wicked against this doctrine: by the miraculouse preservation & defence thereof against the Diuell and the worlde: by the punnishmentes inflicted vpon the enemies thereof: by the constancie of martyrs and confessors who had sure comforte euen in death by their holy life, by whom it was deliuered and spread abroad.

18. No opinion of God or his will and worship must be receaued, which is not set downe in scripture: & we must so far giue credit to other doctors of the church, as they confirme their doctrine out of the prophets and apostles.

19. This is not only proued by testimonie of holie

holie scripture, whereby we are commaunded in cases of religion to depende on it alone; but also by the nature & definition of faith and the worship of God, both which must needes be grounded on Gods worde: also by the perfection of this propheticall & apostolicall doctrine; and by the diuerse callings of Prophets, apostles, & other doctors & teachers of the church.

3. OF THE CERTAINTIE AND  
AUTHORITIE OF HO-  
LIE SCRIPTVRE.

1. It is certaine that onely this doctrine of religion, which is contained in the bookes of the prophets & apostles, is deliuered by God himselfe, & doth not only nor principally relye vpon the authoritie of the church, but most especially vpon the testimonie of God & the scripture it selfe.

2. *The first and principall argument* wherby this authoritie of holy scripture is established amongst vs, is the witness of Gods holy spirit in the hearts of the faithfull.

3. This witness as it is peculiar to the godly, so it only causeth vs in true faith to embrace the doctrine of the prophets & apostles: all the rest may be vnderstood even of them which are not regenerate, and do indeed conuince or forceable perswade vs of the truth of this doctrine, but except we haue also this witness of the spirit, they can neuer moue our mindes to embrace and giue credit to them.

4. *The second argument* is, because this doctrine only sheweth men the causes of euill, & deliuer-

rance from sinne & death, agreeing with the perfect iustice and goodnes of God, and also satisfying our consciences.

3 *The third*, because only the doctrine of the prophets and Apostles retaineth Gods law entire & pure; but all other Religions frame vnto themselves Gods, and their worship, without any authoritie from God, and approve many things contrary to the law naturally knowne vnto vs.

6 *The fourth*, because history and experience doth witnesse, that the evē hath answered those predictions which haue beene here and there set downe in scripture.

7 *The fifth* is, the miracles added to this doctrine.

8 *The sixth*, antiquity, because this religion vvas the first, and hath continued the same, from the beginning of the world vntill this day.

9 *The seventh*, the consent and agreement of all parts of this doctrine betweene themselves, which is not in other religions.

10 *The eighth*, is the hatred of Satan and all the wicked against this doctrine.

11 *The ninth*, is Gods preservation and defence of this doctrine against all his enemies.

12 *The tenth*, the punishment of such enemies as persecute or corrupt this doctrine.

13 *The eleventh*, the constancy of Martyrs and confessors. *Tertullian*. The blood of Martyrs is the seed of the church. The Martyrs of the church differ from others, 1 in multitude, 2 in alacrity & cheerefulness in vndergoing dangers & death it selfe,

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3 the defenders of wicked doctrine suffer when they are convicted of errors, but the godlie are by tyrannicall force carried awaie to punishment.

14 *This world*, their holimeste of life by whom it was delivered and spread abroad, farre exceeding the vertues of heathen men, and such as followed other religions.

15 Seeing therefore this only doctrine of religion is true and Divine, no opinion can binde our consciences to beliefe or obedience, which is not established by testimonies of holy scripture rightly vnderstood: but no opinion disagreeing therewithall is to be so much as received.

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3 Of this opening & knowledge of God in mākinde there are 3 degrees, 1 By Gods workes shining in nature: 2 by the word of God delivered to the church: 3 by the grace of the holy spirit lighting the mindes of the regenerate through consideration of the workes and word of God.

4 For that there is a God, these testimonies compell all reasonable men though ignorant of the doctrine of the church to confesse. 1 The most wise order of things in nature: 2 The excellencie

of the minde of man: the knowledge of naturall principles, and amongst them of this, *that there is a God*: 4 The feares of conscience in the wicked: 5 The punishments of sinne in this life: 6 The instituting and preservation of *Civile order*: 7 The vertues and singular motions in heroike mindes: 8 The significations of future things: 9 The destinating and appointment of all things vnto certaine ends: 10 The order of causes not proceeding to infinitie.

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15. By the *diuine essence* the church vnderstandeth that which the eternall father, son, & holy Ghost, (every of them beeing absolutely considered in himselfe, or his owne nature) are, & are called. But by this word *person* they meane that which euerie of the three is, and is called, beeing considered as he is compared with the other, or respectiue, or according to the manner of his existence.

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3 He is called the word which by *John* is described to be a person subsistent and by *Salomon* wisdom subsistent. 4 He is the mediatur betweene God and man, who must needs haue beene from all eternitie. 5 He is named an Angell even before his incarnation. 6 Lastly, he is described to be *CHRIST* borne of the virgin, naturall and true God & the sonne of God.

The holy Ghost a person.

17 That the holie Ghost also is a *substance* or *person subsisting* it is plaine 1. Because he appeared in a visible forme: 2. Because in scripture hee is called God, 3. Because in his name we are baptized. 4. Because to him are attributed thinges proper to a person.

That these persons are distinguished.

18 But that these persons are distinct one from an other, hereby it is manifest, 1. Because the Father, Sonne, and holy Ghost are also called for reference and respect which they haue one to an other: and, 2. Because the scripture saith that the Sonne and holy Ghost are not one with the Father, nor the holie Ghost with the Sonne: 3. Because they are said to be more then one; and because properties are attributed to one, which agree not to an other.

That the persons be equall.

19 The equalitie of godhead in these three persons is prooued by expresse testimonies of scripture, by their personall proprieties, because not some parte, but the whole diuine essence is communicated to the Sonne by the Father, and to the holy Ghost by the Father and the Sonne: 2. By such attributes or proprieties as are common

mon to the diuine nature: 3. By the workes of GOD; and by equalitie of honour due vnto them.

20 That they are consubstantiall it is certaine,  
1 Because they are *lahavah* which is one; 2 Because they are in scripture described as the true GOD, which is onely one: 3. Because there is one spirit of the Father and of the Sonne: 4. Because the Father communiceth to the Sonne and the holy Ghost, and the Sonne to the holie Ghost, not an other, but his own proper essence, and that whole and vndeuided.

That the persons are consubstantiall.

21 The differences of these persons in the Deity are either internall, from those operations which they exercise one towards another: or externall, from those operations which they exercise towards the creatures.

Two sortes of differences in the persons.

22 The *internall differences* are, that the Father is the first person of the Deity; neither borne nor proceeding from any other, but being of himselfe; which from all eternitie begate the sonne, and from whom the holy Ghost proceedeth: the Son is the second person of the Deity, begotten from all eternitie of the Father, and from whom the holy Ghost proceedeth: the holy Ghost is the thirde person of the Deity proceeding from all eternitie from the Father and the sonne.

Internall.

23 These workes which the Deity exerciseth towards the creatures, although they bee common to the three persons, yet the order which the three diuine persons obserue in performing them make

Externall.

make their *difference externall*: as that the Father doth all things of himselfe, by the Sonne. and holie Ghost; the Son & holy Ghost not of theselues; but the S<sup>o</sup> of the father by the holy ghost; and the holy GHOST of the father & the Son by himselfe.

24 And hence it is that some benefites are properly said to be gifts of the holy ghost, not because the father hath no part in them, but because hee bestoweth them vpon vs by the son or the holie ghost, as when the son is called the wisdom, the word, counsellor, angell, apostle, image of the Father, power of the father, vniting vnto him the humane nature, and therefore incarnate, and man, and mediator, intercessor, priest, redeemer, iustifier, shepheard, head, and king of his church. Sitting at the right hand of his father, iudge of quick and dead &c. Also that the holy ghost is called a sanctifier, that is a person immediately lightning vs, regenerating, vniting vs to God, comforting and confirming vs.

#### OF THE CREATION OF THE WORLD.

1 **T**He order in nature, the minde of man, the knowledge of principles, civill discipline, final causes, the finite orderly chaine of causes, do shew that it was created by some principall creating spirit.

2 Yet because of the knowledge of God now obscured in men by sin, for the continuall change of

of corruption and generation, for the absurditie of imagining the creator to bee idle, and for losse of the historie of the creation and originall of the world, there is no truth & certainty to be found concerning the creation of the worlde, but in the doctrine of the church,

3 Therefore the sacred scripture teacheth vs that al things begā to be, & to haue bin created by the only true God, the eternall father, sonne and holy Ghost, according to the eternall purpose and pleasure of this true and eternall God.

4 But this eternall father created all thinges of nothing by his sonne and the holy Ghost, most freely, without any alteration or chaunge of himselfe, or any labour: so that all was verry good.

5 The ends of the creation of the worlde vvas chiefly the glorie of God: other ends subordinate vnto this are the manifestation and contemplation of Gods wisedome, power, and goodnesse in his workes; his providence, or preservation, and perpetuall governing of all things, especiallie the goodnesse & bountie of God toward his church: and to conclude, that al other things might serue for the life and safety of man.

## 6. OF THE SAME.

1 **W**Hatsoeuer is, is either the creator, or his creature.

2 All other things which haue begun to be be-  
sides

sides this one, onely, eternall, and trew God manifested in his church, were created by the one trew God.

3. In that beginning of time wherein it pleased God to haue it so:

4. And that of the eternall father by the sonne and holy Ghost.

5. By the most free purpose & decree of Gods will.

6. With out anie motion, change, or labour of the creator,

7. And that of nothinge.

8. And so that al things were most excellent in their kind.

9. Not that the creator might thereby be made better or more perfect.

10. But that in the creation he might impart his goodnesse and ioy to reasonable creatures.

11. And afterwarde preseruinge, ruling, and sustaining by his providence al thinges which he had created, he might for ever be beneficiall vnto them, especially to his church.

12. And that being willing that other creatures should serue especially for mans vse and satisfie,

13. He might declare vnto them his wisdom, goodnesse, power, and ioy.

14. And being knowne by his workes, hee might for euer be praised by reasonable creatures, for his wisdom, bountie, power, and ioy.

1. **I**T is certaine that there are angels both good and bad.
2. But both good and bad angelles are spirites, that is, incorporall substances, not subiect to sense, living, intelligent, excellent in strength and wisdom.
3. Finite in nature and proprieties.
4. Created by God of nothinge, then when other things were created.
5. In trew holinesse, iustice, and blessednesse.
6. Wherin the good Angels are by the singular grace of the creator confirmed.
7. That they may agnize and praise him for ever.
8. And be Gods ministers to finish the saluatiō of the elect, and repressle and punish the euill.
9. But the euill angels by their proper and free will, and by their owne fault fell from God, and are made enemies of God, and the good angels and mankind.
10. And therefore through hatred against God they force men to sinne, & practize their destruction.
11. And these are immutable euill, cast of from God into eternall punishment.
12. But God suffered them to fall, and saue them being fallen, that he may shewe his anger and iustice in their punishments, and by them may punish, chastize, and exercise the elect.

OF

## 9 OF GODS PROVIDENCE.

1. Not onely the doctrine of the prophets and apostles, but also the testimonies of God shininge in nature doe proue, that the world is preserved & governed by Gods providence, As the order which is scene in the principall partes of nature: the minde or soule governing the actions of men with her providence; the lawe of nature given to men that it might be vnto them a rule of their life: rewardes and punishments: conscience; the ordering of politique affaires: heroick motions & vertues: the fore-tellinges of future eventes: the ends whereunto things are ordained: and lastely the verie nature of the most omnipotēt, wise, iust, and excellent God.

2. Gods providēce is the eternall counsell of God, most free and immutable, most wise & iust, according to which God bringeth to passe all good in all his creatures, & suffereth sin to be committed: and directeth all both good and evill to his glory and the saluation of the elect.

3. This purpose or counsell in God is not onlie a knowledge or science in God, but also the forcible decree and will of God, wherby he hath determined from all eternitie both what he himselfe will doe, & what he will haue become of his workes; & whatsoever he hath decreed, he also effecteth in fit time & order.

4. Good things are the substances of al things, the properties & faculties given vnto thē by God al motions, mutatiōs, actiōs, & events of al things,

as they are naturall motiōs, or obedience to Gods wil, or benefites and blessings of God, or punishments of the euill.

5. That all these things are done by the powerfull will of God, as manie most euident testimonies of scripture, so also these reasons do confirme. 1 Because of Gods omnipotencie nothing can be done in the worlde which God simplie will not haue done. And therefore what soever is done, God must needes either simplie or in some sorte be willing that it should be done. 2 Because a most wise governour, such as God is, suffereth nothing of al that is in his power, to come to passe besides his will and purpose. 3 Because he which is willing the ends of things should come to passe, is also willing either simplie or in sorte, that all things and events by which we compass those ends should come to passe. 4 Because Gods purposes & decrees depend not on the actions of second causes. 5 Because the immutable fore knowledge of God cannot be grounded but on an immutable cause, that is, gods wil & decree. 6 Because God is the first cause of al naturall good things, amongst which also are reckned the motiōs of each thing. 6 Whereas euill is of two sorts, one of offence, the other of punishment, and that which is a punishment is an execution of iustice, & therefore good, it ought likewise to be referred vnto Gods will, as the principall cause thereof.

7 But the euill of offence or sin, as it is a motion, or trial, or exercise, or chastisement of the godly.

That all things are done by the immutable providence of God.

Euill of punishment & offence.

or a punishmēt of the evil, so it is from Gods providēce *effectively*, that is, so that God is the author of it: but as it is sin, not effectiue, but *permissiue*.

8. Now this *permission* is not a ceasinge of Gods prouidence and working in the actions of euill men, wherby it may come to passe that those actions may seeme not to depend of any other cause then of the creatures which are agents: but a withdrawing of his heavenly grace, wherby God executing the decree of his will by reasonable creatures, eyther doth not reueale vnto the creature his will, which will haue that action done, or els boweth not the will of the creature to obey this diuine will in that action. Which so standing, the creature sinneth necessarilie in deed, but with all voluntarilie, and freely, & by Gods most iust iudgment, whiles God by it bringeth to passe the iust & good worke of his will & prouidence.

9. God therefore will haue those actions & motions (which the Diuells & men by sinning doe effect) to come to passe, as they are motions and executions of Gods iust iudgment: but as they are sins he neither willeth, nor appoueth, nor effecteth them: though he forbid, hate, & horrible punish them, yet notwithstanding in Diuells & men he suffereth them to concur with his iust actions, whilest for verie good reasons & most iust causes, he doth not effect in them by his spirit the performance of these actiōs iustely, that is, according to the prescript of Gods will.

10 Neither is God therefore the author of confusion

sion, which is in the actions of the evill, for what they will & do inordinatlie, that is, against the commaundemēt of God, that God will haue done in excellent & most wise order. Lastly, euen sinnes themselues as they are sins, be done by Gods providence, though not effecting, yet permitting, & prescribing them boundes, & directing the whether it pleaseth him.

11. Neither is God by this doctrine made the author of sin, because the sin of the sinfull creature doth by accident concur with the good and iust worke of God, which he in his owne counsell determineth, & by the sinfull creature executeth. And therefore in respect of Gods will those actions are iust and right, which in respect of the wicked by whom they be done are sinnes.

12. And these things are manifest: *first* by the vniversall nature, causes & effects being such of theselues, & naturally or by accidēt. For whē the same effect hath many causes, some good & some badde, that same effect in respect of good causes is good, in regard of bad causes is bad: & good causes of theselues & naturally are the causes of good effects, but by accidēt of euil effects or sins: which is found in the effect by some other euil or sinful cause: & contrarywise, euil causes are of theselues the causes of euil, but by accidēt they may be causes of that good which is found in the effect.

13. *Secondly* the truth of these matters appeareth by the immutable nature of God the fountaine and author of all good. For Gods wokes are e-

qually good, whether he effect thē by evil or good instruments, neither are they battered by good, or made worse by evil instruments, seeing their iustice and goodnes dependeth not on the nature of the instruments, but of God which maketh vse of the instruments: but on the other side the creatures can neither be nor continue good, nor do a nie thing that is good, except God make them good, vphold thē in goodnes, & so governing thē that they may work that which is good with God who by thē worketh that good which he will.

Contrarie  
wils are  
not in God.

14 Yet hereby we do not attribute vnto God contrary wils. For God wil & wil not the same actiōs in diuers respectes. Hee will as they are conformable to his most iust iudgement and order: and he will not, but rather hateth and detesteth, yet permitteth them to be done, as they are contrary to his order and law, against which they are committed by the wicked.

15 Neither doth the necessity of consequence, which happeneth to the events by the immutable decree of Gods providence, take away that contingēce or casuality which they haue frō the mutable nature of second causes, or from the power & liberty of God, whereby he so decreed from all eternity; if we distinguish rightly betweene both, as that there is a respect betweene causes working immutable or mutable. For thereby euery man may see, that the same effect proceeding frō causes partly mutable & partly immutable, may wel be called cōtingēt in respect of mutable causes,

les, and necessary in respect of causes immutable.

15 Neither doth this immutable providence of God derogate ought from the vse of teaching & our desire of wel-doing, as if these things were in vaine or to no purpose: for admitting a first cause it is not necessarie to denie the second causes; nor the first, admitting the second. And God hath promised to saue vs, not without, but by these means, and hath for this reason commanded vs to vse the, expecting the good successe of them from him.

Providēce  
takerh not  
away the  
vse of  
meanes.

17 But when God in scripture is denied to will the actions of Divels or sinful men, that is to be understood as they are sins, or to that end whereunto they are done by divels & mē: not as they are actions, or done vnto that end which God in the order of providence respecteth. *For actions are distinguished by their endes.*

18 The church thus perswaded her selfe and teaching others of Gods providēce, doth vterly cōdemne & detest the furies & madnes of Epicures and Academiques, with the deviles of all others, which wil haue gods providēce either to be none at al, or not to extend vnto all things in the world, or els to be only a certain kinde of fore-knowledg in God not any decree and execution.

19 As much it condemneth the blasphemies and errours of the Manichees, Stoickes, Libertines and others, which make GOD the author of sinne, or take from him his libertye whereby from all eternitie hee made his decrees, or else abolish the operations and vse, or

The vse of  
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of provi-  
dence.

differences of second causes, working either necessarily, or contingently, or voluntarily & freely.  
20 This doctrine is to be retained in the Church for Gods glory, that so it may appeare that God is the governour of all things, yet not the author of sinne, but the most free and excellent effector & giver of all good things. It is also so necessarie for our instruction and comfort, that we may become thankfull vnto God, as being the well spring of all goodnes: and patiently suffer evils, as happening vnto vs by his will, perswading our selues that all things shal serue for our salvation: that acknowledging God to bee the author of punishments we might amende, & not despaire of Gods helpe, though we be left destitute by second causes: that we trust not in our selues, but in feare of God aske all good things of him: that wee may know that God taketh especial care of his church: that we iudge not rashly of the works & counsels of God: that we contemne not others, because God of his free bounty hath bestowed better giftes vpon vs: that in all things wee follow the will and order prescribed vnto vs by God.

## 10 OF SINNE.

1 **O**Nly the doctrine of the church sheweth entirely the nature, causes, and effects of sinne.

2 *Sinne* is whatsoeuer disagreeeth with the lawe of God; that is, any defect, or inclination, or actiō against

against the law of God, offending God, and making the offender guiltie of temporall punishment and eternal, except remission be granted for our meadiator the sonne of God.

3 Every sinne is either actuall or originall,

Dist

4 *Originall sinne* is the guilt of all mankind for the fall of our first parentes, and a privation of the knowledge and will of God in our minds, and of our inclination to obey God in will and hart, with an inclinatio in both to resist the law of God, following the fall of our first parents, and derived from them to al posterity so corrupting our whole nature, that for this corruption we are all guilty of Gods everlasting wrath, and can doe nothing acceptable to God, except remission be granted for the sonne of God our mediator, & renewing of nature by the holy spirit.

5 *Actuall sinne* is every action in minde, will, or heart, or in externall partes and members erring from God, or a leaving of those things vndone, which the law of God commandeth to be done.

6 Every sinne is either *raigning* or *not raigning* in Distinct. 2. vs; which some call *mortall* or *veniall*.

7 *Sinne raigning* is that, against which the sinner doth not resist by the grace of the holy spirit, renewing him to eternall life, therefore he is endangered to eternall death, except he repent and obtaine remission by Christ.

8 *Sinne not raigning* is that against which the sinner doth resist by grace of the holy spirit renewing him vnto eternall life, and therefore he is not en-

dangered to eternal death, because he repenteth and obtainerh remission by Christ.

**Distinct. 3.** 9. Everie sinne in its own nature is *mortal*, that is, deserueth eternal death, but it is made *venial*, that is, it doth not bring eternall death in the regenerate, by reason of grace for Christes sake.

**Distinct. 4.** 10. Everie sinne is either against conscience, or not against conscience.

11. *Sinne against conscience* is, when hee which knoweth the will of God, of set purpose doth against it.

12. *Sinne not against conscience* is that which is committed by one either not knowing the wil of god, or else is acknowledged by the sinner to be a sin, and is bewailed, yet cannot perfectly be avoided in this life, as originall sinne, and manie sinnes of ignorance and infirmitie.

**Distinct. 5.** 13. Every sin is either vnpardonable & against the holy Ghost, or pardonable & not against the holy Ghost.

14. Sin vnpardonable, or against the holy Ghost is an oppugning or casting away of Gods truth of set purpose, after the mind by testimony of the holy Ghost is instructed & confirmed in the truth, which sin they that comit, are punished by God with blindness, so that they neuer repēt, & consequently neuer obtaine pardon.

15. *Sins pardonable* or not against the holy Ghost, are al other sins, wherof some repēt and some doe not.

16. Al that are elected by God vnto eternall life are

ne so vpheld by him, that they neuer sin against the holy Ghost.

17. There doe abide some reliques of sinne in all the regenerate, as long as they are in this life, *first* original sinne, *secondly* manie actual sinnes of ignorance, omission, and infirmitie, which notwithstanding they acknowledge, and bewaile, & resist them: and therfore they retaine a good conscience, & remission of sinnes: *thirdly* some runne oftentimes into errors crossing the verie grounds, or into sins against conscience, for which they looie their good conscience, and consolation, and gifts of the holy Ghost, and should be damned, if they did perseuere therein to their liues end: they perish not in them because they repent in this life.

18. *There is a threefold difference* wherby sinners regenerate differ from the wicked: first a perpetual purpose which God hath to saue them: *secondly* certaine and sure repentance at the last: *thirdly* some beginning of faith & cōversio ever in their sinnes, which at some times is greater, & of more force, and so wrastleth against sin, that they slip not into errors against the groundes, nor into sins against conscience: at other times lesler & more feeble, & is for a time overcome by temptations, yet preuaileth so far, that they never quite revolt frō God, which were once truely converted. And therfore sin in the regenerate, is either to be termed only *not raining*, or els if errors against the foundation or sins against cōscience may be called *raining sins*,

The difference betweene sinners regenerate and not regenerate.

as some tearme the, this raigne of sin must needes be diligently distinguished in those that be regenerate, and those that be not, as that God is in deed grievously angry even with the regenerate when they sinne, yet ever with a purpose of amending and saving them, and that in them all waies remaineth some sparkle of faith and conversion, & some hatred of sinne which is an enemy there vnto, so that they do not simply without any resistance give over themselves vnto sin, & delight therein, as do the wicked which sinne without any resistance, and with all their hearts.

**Distinct. 6.** 19 Every sinne is either a sinne of it selfe and in its owne nature, or els by accident.

20 *Sinnes of themselves or in their owne kinde and nature*, are all such as are forbidden by the law of God.

21 *Sinnes by accident* are such actions of men not regenerate, as are indeede commanded by God, yet displease him, for many defects and sins concurring in the wicked: or actions indifferēt which are done with scandal.

The cause  
of sinne.

22 God is the cause of no sinne; but the wil of diuels and men, of their own accord turning themselves from God, is the efficient cause of al sinnes: the efficient cause of originall sinne in men, is the fall of our first parents: but originall sin is the precedent cause of all actuall sinnes, which followed vpon the first fall.

The effects  
of sinne.

23 *The effects of sinne* are punishments temporal and eternal: and because God punisheth sins with sinnes,

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finnes, therefore sinnes following are effectes of sinnes precedent.

24 But although all sinnes deserue eternal damnation, yet all sinnes are not equall : but as there are degrees of punishments, so also there are degrees of sinnes in Gods iudgement.

## II OF FREE WILL.

1 **F**reedome of wil in God & reasonable creatures, is a facultie of chusing or refusing that which reason perswaderh to be chosen or refused, of their owne proper motion, without any constraint.

2 And that is called free, which is indued with that facultie; the word *arbitrium* signifieth the wil it selfe, but such a will as followeth or refuseth the iudgement of the minde in chusing: and therefore comprehendeth both faculties, that is to say of vnderstanding and will.

3 Free-wil therefore is a facultie or power of willing or nilling, chusing or refusing without constraint, of its owne proper motion or aptnesse to either of both which the vnderstanding telleth is to be chosen or refused.

4 Two things therefore there are, which are common to that free wil which is in God, & that which is in reasonable creatures: *the first*, that they doe all things with deliberation and counsel, or by helpe of the vnderstanding, shewing the object: *the second*, that the will of its owne accord and naturall force

force without constraint, willeth or nilleth that which the minde hath conceived.

5 But the differences betweene that freedome which is in God, & that which is in the creatures are three: the *first* is in the vnderstanding, because God from al eternity doth most perfectly vnderstand and beholde all things, neither can he ever be ignorant of any thing, or any way erre in iudgment: the *second* is in the will, because Gods wil is ruled, bowed, or dependeth of no other cause the of it selfe: but the wils of Angels and men, are in such sort the causes of their owne actions and motions, that neverthelesse by the secret counsell of God, and his power and efficacie ever and everywhere present, they are mooved to the choice or refusal of obiects, either immediatly by God, or by instruments and meanes sometimes good, sometimes bad, such as it best pleaseth God to vse: and it is impossible for them to do any thing without the eternall and immutable counsell of God. The *third* is both in the vnderstanding, and also in the wil: because God as he knoweth all things immutably, so also he hath decreed from everlasting, & willeth immutably all things which are done as they are good, and permitterh them as they are sins: but as in creatures the knowledg & iudgment of things is mutable, so also is their will.

6 This liberty in mē is lost by sin, but beginneth to be renewed in our regeneratiō, & shal be perfectly restored in the life eternal. So that the 4. diuers estates of mē which are distinguished in time, doe make 4. degrees therof.

7 The

7 *The first degree of liberty* was in our nature before the fall, wherein our will was fit to perforce her whole obedience to Gods law, yet not so confirmed, but that being tempted by the diuill with some shew of good, it might fall from that obedience by its owne proper motion.

8 Yet because the creatures persisting in obedience cannot be but by confirmation from God, mans will did yeeld vnto temptation in deed willingly, but withal necessarily, and being fallen into sinne, lost that libertie vnto God, which it had to make choise of evil or good, and being turned from retained only liberty or freedome to evil.

9 Therefore the second degree of liberty is least of al, which is nature decayed but not as yet regenerated, wherein though there be a wil fit to perform the external discipline of the law, yet because it cannot so much as begin the internal & spirituall obedience, without which al external works, eue the best in shew are sin, & condēned by God, the wil leauevth not to chuse freely, but yet it cā chuse nothing but sin, because of inherent corruption and turning away from God.

10 *The third* is in man renewed but not as yet glorified, in whom the will vseth her libertie & freedome, partly to wel doing, & partly to evil doing. For because it is regenerate by the holy Ghost, it is againe inclined to obey God, but because this regeneration is not yet perfect, there remaine yet some evil inclinatioṁs: wherfore it beginneth indeed spiritual obediēce pleasing god, but cānot perfitt it

In this life; but then and so farre it doth well, and perseuereth in that which is good, when & as far as it is guided and gouerned by the holy Ghost.

11. *The fourth degree* is the cheifest and most perfect in the life eternall, or after our glorification, wherein our will shall be able to vse her liberty onely to that which is good, and not to choose that which is euill, because of our perfect knowledge & feruent loue of God, & thorow inclination to righteousnesse and hatred of sinne, and perpetuall direction of the holy Ghost.

12. This doctrine of free will must needs bee retained in the church, that so the cheifest & most perfect libertie and immutabilitie, effectinge all good in vs, may be attributed onely to God, as the first cause: all excuse may be taken from sinners; and to the end that being trewly humbled before God by knowledge of our miserie & corruption, we may of him alone craue the preservation and persisting of our saluation, and being convicted by testimonies from God himselfe, may therather be mooued to faith and obedience to his worde,

### 12. OF FAITH.

1. This worde *faith* taken in his largest signification, doth implic'a certaine and sure knowledg, by prooffe of such witnesses, as are thought vnlikely to deceaue.

2. In the doctrine of the church there are foure sortes of faith mentioned, an historicall, a temporary,

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rary, a miraculous, and a iustifying faith.

3. *Historicall faith* is a knowledge perswaded of the truth of such thinges as are set downe by the Prophets and Apostles.

4. *Temporarie faith* is a knowledg of the doctrine of the church, together with ioy conceaued vpon knowledge of the truth, or other true or seeming good things, without applying the promise of grace to him that beleeueth, and therefore without trew conuersion or final perseuerance.

5. *Miraculous faith*, or a faith, wherby miracles are wrought, is a sure knowledge by special revelation of Gods will, of working some miracle at his request or prediction, by whome it is to bee wrought.

6. *Iustifying faith* is that knowledge wherby a man doth strongly perswade himselfe of the truth of all Gods word reuealed vnto him, assuring himselfe that the promise of Gods grace through Christ pertaineth vnto him, and in confidence of this fauour of God towards him, overcommeth all sorrowe and feare.

7. For this *confidence of iustifying faith* is a motion of our will and heart, composed of ioy in the certaintie of Gods present grace towards vs, & hope of future deliverance from all euill.

8. There is therefore no faith but that which is grounded on the revealed will of God.

9 The holy Ghost worketh all faith is vs, either by the voice of heauenly doctrine, or by immediate revelation.

10. But

10. But whereas it is the wil of God, ordinarily to kindle, cherish, & confirme faith in vs by the doctrine of the church: all are bound to hearken & meditate thereon.

11. Many hypocrites in the church have had temporarie faith: historicall faith and faith of miracles is common to the good and evil: iustifying faith is in this life giuen onely to all these that are elected to eternall life.

12. Iustifying faith doth alwaies comprehend in it historicall faith: but is not alwaies ioyned with faith of miracles: as also faith of miracles hath euer historicall or temporarie faith ioyned with it, but not alwaies iustifying faith.

13. Faith even in the most godly sorte of men is imperfect in this life, and feeble: yet whosoever feeleth in his heart a serious purpose to beleeue, and wrastring with doubt, he may & must surely perswade himselfe, that hee hath trewe faith.

14. Trew faith once kindled in the heart though in some sorte it often faint and be obscured, yet it is neuer wholly extinguished.

15. But after this life it is changed into a more full and certaine knowledge of God & heavenly shinges, namely a present feelinge and experience of happinesse with God, which knowledge the scripture nameth a *knowledge by seeinge face to face.*

16. Faith which is only historicall causeth desperation, and heavinesse of Gods iudgment, though

though accidentally,

17 Temporarie faith causeth a certaine ioy, but not pacifying our consciences, because not proceeding of a true cause; and worketh in vs confession, and some shew of good workes, but only for a time.

18 Faith of miracles obtaineth those miracles, whereof it is, from God.

19 Wee obtaine righteousness before God, and participation of Christ and all his benefits, onely by that faith which applyeth to euerie particular man the promises of grace.

20 True conversion and beginning of new obedience according to al the commandments as it cannot goe before this faith, so it cannot but accompany it.

## OF THE OFFICE AND PERSON OF

Christ the onely Mediator.

*Disputed by D. Zach. Ursine in the Vniuersitie of Heidelberg for his degree of Doctorship, An. 1562.*

### The Proeme.

**W**Hereas God hath not only appointed in his church a ministerie of his word, and comāded & approved this vocatiō to the office of teaching, which is practised in the church; but also hath comēded this most high & dāgerous functiō of all others that are performed by men, to those which haue both the knowledge of heauenlie

P

do-

doctrine, and also indifferent abilitie to deliuer the same, and by innocencie of life giue vnto the hearers examples, of that which they teach: and doth by the mouth of *S. Paul* pronounce them guiltie of others offence, which place or consent to them that place in this order men vnfit, that is, such as by life or euill doctrine giue offence to the church. *2 Tim. 5. Lay not thy hands rashly vpon me, & be not partaker of others offences:* these things I say being so, it is without doubt necessary, that such as in churches or schooles shall vndertake parte of this labour of teaching, bee first heard by such as can iudg of the truth of doctrine, and willinglie submit themselues to the triall & censure of men. I therefore, although in confidence of mine owne worthinesse I may so little presume to present my selfe to this publique view of learned men and young students, that I bring neither learning, nor experience, nor iudgment, nor anie thing at all to plead in my behalfe for the patient presence and attention of the learned, besides great trembling, and earnest entreatie of Gods assistance and your fauour: yet seeing they who haue ben some times couersant in scholes should not draw back from triall; and seeing it is a part of ingenuity & faithfull dealing, not to conceale euē a mans owne weaknes: I haue thought it fit both for discharg of my duty & my further learning, not peremptorily to withstand their commaund, whose pleasure it is that I should come into this place.

But

But because the custome and purpose of these disputations is to determine vpon some principal pointes of *Christianity*, I haue determined at this time to repeate & discusse that argument of scripture, which is touching the office and person of one onlie mediatur betweene God and man, eue *Christ Iesus our Lord*: both because it compriseth a short grounde and summe of *Christianity*; as also because ever our forreine and hom-bread contentions do most concerne this point. I purpose therefore after my manner to recite as breifely and plainly as I can, the sence and meaning of some proppositions, together which reasons and testimonies taken out of holy scripture.

*I. Position*

After man by sin was separated from God, the most absolute and perfect iustice of God, would not suffer him to be reconciled vnto God, except some *very man*, borne of that mankind which had sinned, yet himselfe free & from all spot of sin, had endured sufficient punishment for mans sins, and performed the full obedience of Gods law.

a. *Gen. 2. 17. In the day that thou eatest thereof thou shalt die the death Dent. 27. 26. Cursed be he that continueth not in all the wordes of this lawe to doe them. Mat. 5. 26. Thou shalt not come out thence till thou hast paid the utmost farthinge. Rom. 8. 3. God sending his own sonne cōdēd sine in the flesh; that we &c.*

b. *Rom. 5. 12. 15. As by one man sin entered into the world, &c. Cor. 15. 21. For since by man came death, by man also came the resurrection of the dead. 1. Tim. 2. 5.*

*Heb. 2. 14. 15. 16. Aug. de verâ relig. That nature was  
to be assumed which was to be delivered.*

*1. 2. Cor. 5. 21. He made him which knew no sin for vs  
&c. Heb. 7. 26. For such an high Priest it became vs to  
have, which is holy, innocent, undefiled &c.*

**II.** But the merit of no person which was not God,  
could be equall to the sin of all man-kind, much  
lesse greater then it d. *Act. 20. 28. God hath purcha-  
sed his church with his owne blood. Rom. 18. 3. When it  
was impossible to the law in as much as it was weake be-  
cause of the flesh, God &c.*

**III.** Such a person also as had beene only a crea-  
ture, could not have been able to endure the  
weight of Gods anger against the sins of mankind,  
and to deliver himselfe out of it.

*1. Psal. 30. Lord if thou marke what is done a misse,  
who shall be able to endure it? Dent. 4. 24. The Lord  
thy God is a consuming fire.*

**IV.** Moreover it stood him vpon by his desert &  
intercession to obtaine, & by his power to restore  
vnto vs that righteousness & life which we had  
lost, & to free vs from sin & death, & to defend &  
saue vs vntill we were perfectly restored. f.

*1. 1. Cor. 15. 21. By man came the resurrection of the  
dead. Job. 10. 28. I giue vnto my sheepe eternall life. Job.  
6. 39. & 15. 26. Mat. 11. 27. Eph. 4. 8. 9. 10. Heb. 7.  
26. 1. Cor. 15. 12. 23.*

**V** Lastly it is necessarie that all which should bee  
saued, being engrafted into the body of this medi-  
ator, should be borne & caried by him for ever. g.

*g. Eph. 3. 17. That Christ by faith may dwell in our*

*heart*

hearts. *Jo. 15. 4. Abide in me, & I in you. As the brack  
cannot beare fruit in it selfe except it abide in the vine: so  
neither can you except ye abide in me. Rom. 8. 9. He that  
hath not the spirit of Christ is none of his.*

VI. For these causes therefore in the mediator  
Christ is the divine nature, which is the second per-  
son of the deity, & is called the word, & the onely  
begotten sonne of the eternal father, one God with  
the father & the holy Ghost, consubstantial & equal  
to the father in all things. h.

h. *Jo. 1. In the beginning was the word, & the word  
was with God, & the word was God. Rom. 9. 5. Which is  
God alone all, to be praised for ever. Phil. 2. 6. Who be-  
ing in the forme of God, thought it no robbery to be equal  
to God. &c. Cor. 2. 9. In him dwelleth all the fulnesse of  
the Godhead bodily. 1. Tim. 5. 16. God was manifested in  
the flesh. Heb. 1. 8. But unto the sonne he says, thy seat, o  
God, endureth for ever. 1. Jo. 5. 20. And we are in him  
that is true, that is in his sonne Iesus Christ: this same is  
verie God and eternall life.*

VII. There is also in him i an humane nature, true  
& whole, consisting of a soule & a body, formed by  
nature of the holy Ghost of the substance of the vir-  
gin Mary his mother, & from the very instante of co-  
ceptio perfectly sanctified together with the soule.

1. *Gen. 3. The seede of the woman. Gen. 12. The seed  
of Abraham. Mat. 1. the sonne of Abraham & David  
Rom. 1. Of the seed of David according to the flesh. Luc.  
1. The fruit of Marias wombe. Heb. 2. Partaker of flesh  
& blood: he tooke unto him the seed of Abraham. Mat.  
26. My soule is heavie even to the death.*

## VIII.

But this person of the Deitie alone, which is called the word, did so assume vnto it selfe the nature of mā, that both these natures from the time of conception and after do inseparably remaine one person, and the masse of the humane nature is carried and supported by the deitie. k.

k. *Ioh. 1. The words was made flesh. Col. 2. In him dwelleth all the fulnesse of the Godhead corporally Heb. 2. He tooke vnto him the seed of Abraham. Act. 20. God purchased vnto himselfe the church by his owne blood.*

## IX.

Neither yet by this vnion is one nature chāged into an other, but both do still retaine their distinct properties, whereby the creating nature is distinguished from the creature. l.

l. *Rom. 1. He was made of the seede of David according to the flesh. 1. Pet. 3. Mortified in the flesh, quickned in the spirit. 1. Pet. 4. Hee tooke on him the shape of a slave.*

## X.

Hence is it that names signifying the office of Christ are as well & truely attributed to both natures severallie, as to the whole person: but the proprieties agreeing only to one nature, cannot be truelie said of the other nature by it selfe, but may well be attributed to the whole person, by that forme of speech, which they call a *communicating of proprieties*. m.

m. *Leo ad Flavian. cap. 4. See Damascen de fide orthodoxa lib. 3. cap. 4.*

XI. There-

## XI.

Therefore all Christ is everie where, although his humane nature, since his ascension vntill the daye of the last iudgment, be no where but in heauen. n.

n. *Mat. 28. 6. He is risen, he is not here. Mat. 26. 11. Mee yee haue not alwaies with you. Iob. 16. 28. I leaue the world & go vnto my father. Act. 3. 21. Whom the heauens must containe, vntill the time of restoring of all things.*

## XII.

And the godlie in what place of heauen or earth so ever they abide, are vnited to the humane nature assumed by the son of God, as members to their head, the same holy spirit dwelling in Christ by vnite of essence with the word, & in the godlie by grace. o.

o. *1. Cor. 12. 13. By one spirit we are all baptised into one body. Eph. 4. 4. There is one bodie and one spirit. 1. Iob. 4. 13. By this we know that we abide in him and hee in vs, because he hath given vs of his spirit. Rom. 8. 11. If the spirit of him who hath raised Christ dwell in you &c. 1. Iren. lib. 3. cap. 19. As of drie meale one lump cannot be made, nor one bread: so neither could we which are many, be made one in Christ Iesus, without that water which is from heauen.*

A THANKES GIVING AFTER HIS  
DISPVATION.

**O**Vt of question there is no wise man which can chuse but thinke well and honorably of

scholastical exercises, if he vnderstand the weightie causes for which they are performed: namely that the doctrine of God & other things whose knowledg the life of man especially needeth, may be publicquely taught & vnfolded, the consent of many good men in the truth may be shewed & mainteined, & true opiniōs may be illustrated & confirmed in the minds of learners. It is a worthy aunciēt saying recited by *Plato*, Neither gold nor diamond do glistereth to the eye, as the cōsent betweene good men in opiniō. But much more louely & acceptable to the good and, vertuous in the quiet conferences of good & well meaning men is the vse of that thing wherof this is spoken. For therefore doth God preserue schools & churches, because he would haue the doctrine of himselfe & his will, to be publicquely professed. And that it is most true that *cōference hath brought forth artes & sciences*, the examples of many men shew, who are not destitute of witt, but because they haue none to teach them besides themselves, they are not only deceaued in many things, but also seeldom escape self-pleasing arrogancy, & other faults which follow neglect of conference. For which causes their good intent deserueth cōmendation, which endeouour to encourage or grace these meetings, with their discourse, or presence, or paines, or authoritie, or approbation.

First therefore wee giue thanks vnto the eternall God our father, and his sonne our Lord  
Iesus

Iesus Christ, for preserving & maintaining schools and other places of entertainment & reliefe, and would haue the pure light of the Gospell to shine both in others & also in this our societie, cherishing and furthering it with the studies of the best arts. Also I thanke our Honorable Chancellor & other right worshipfull & reverend men, also the learned maisters and studious young men, who haue partely by their advise instructed me, partly by their presence graced my exercise, & declared their good wil towards it. I beseech God that he would vouchsafe to encrease and continue vnto all and everie of vs those benefittes which hitherto he hath bestowed on vs to the aduancemēt of his glorie, & the saluation of vs and many others besides, through IESVS CHRIST our Lord.  
*Amen.*

### A THANKS GIVINGE AFTER HIS DEGREE TAKEN.

**T**He greatest benefits that God hath bestowed, and such as are farre to be preferred before all others of this life, are these, that he gathereth and reserueth to himselfe an euerlasting Church, makinge vs citizens thereof: that hee giueth peace to small states vvhich are retiringe and restinge places of the Church: that hee hath placed ouer them gouernours seruing him in true religion, cherishinge the church and all good learning: that hee vpholdeth schooles;  
and

and giveth vnto them fit teachers, and inflameth the mindes of some men with desire of learning the truth and delivering it to posteritie, but especiallie that he sendeth amongst vs the light of the gospel, clenſing & refining it from idols, freeing vs from *Antichristian* darkenes, ordaining strength out of the mouthes of infantes and sucklings, at whose voice alone the very gates of hell, though terrible in themſelues, do tremble & fall to everlasting ruine. It is out of question that al these benefits doe not happen vnto vs by chance, or mas wiſedome, but are given and continued to vs by the ſingular providence and bountie of God, as may appeare partly by their greatnes and excellencie, and partly by this, that amongst ſo greate furies of the worlde and the devill, and ſo great weakenes & infirmitie of theſelues, they could not otherwiſe be retained.

First therefore wee giue eternall thanks vnto almightie GOD, for vouchſafing to beſtow vpon vs ſo great benefits. Secondly we giue them alſo their due commendations, who by their godlineſſe and verue deſire to preſerue theſe benefits to mankind. VVherefore with all reverence and durtie wee thanke the moſt mightye *Prince Eleſtor* our gracious Lorde, for encouraging and gracing this ſchoole and all good artes with exceeding loue and curteſie. Alſo vvee thanke all other the noble and vertuous gentlemen, especiallie our worthy Chancellour. Laſtly, wee thanke the Right worſhipfull and learned

Fredericke  
the third.

ned Doctors and Maisters, our reverende and very good Patrons, and all therest of the learned and honett sorte, who gracing this my publique proceeding with their presence, haue witnessed their good will towards vs and our studies, and would haue our calling commended to God in their publique praiers: And I hartely beseech GOD, that he would vouchsafe the encrease & continuance of these his great benefits which he hath bestowed vpon v, and would graunte vs all grace to vse them to his glory, and the good of his Church, through *IESVS CHRIST* our Lord, *Amen.*

## XIV. OF MANS CONVERSION.

### I.

**N**O man shall ever enioye eternall happiness in the life to come, which doeth not repent in this life and turne awaie from his sinnes vnto God.

Repentance  
necessarie.

### II.

True repentaunce or conversion is a change or renewing of man wrought by the holy GHOST, whereby man vppon true acknowledgement of GOD and his will (revealed in the Lawe and the Gospell) and his owne corruption, doth seriously feare GODS anger and iudgemente against sinne: and is sorie that by his sinnes he  
hath

What re-  
pentance is.

Come vnto  
me all yee  
&c.

Hearc yee  
him,&c.

hath heretofore and doth still offend God : and yet obeying the commādemēt of faith in Christ and amendment of life , resteth secure vpon the mercy of God, and his promise of grace by confidence in our mediator *Christ* : through whom, because he is perswaded that God is pleased, he submitteth himselfe vnto him, as a sonne to a loving father : and for this his receiving him into favor studieth to shew himselfe thankfull vnto God for ever . *Eph. 4. 21. If so bee yee haue heard him & haue bene taught by him as the truth is in Iesus, That is that yee cast of concerning the conversation in times past the olde man, which is corrupt through deceivable lustes. And be renued in the spirite of your minde, and put on the newe man which after God is created in righteousness and true holinesse. Tit. 3. 5. Hee saved vs by the washing of the new birth, and the renuing of the holie Ghost. Rom. 7. 18. I knowe that in mee, that is in my flesh, there dwelleth no goodnesse, &c: to the ende of the chapter, Isay 5. 16. wash and be cleane.*

### III.

This repentaunce consisteth of *two partes*, which the scripture calleth mortifying of the old man , and quickning or raising againe of the new man , *Romanes 6. 6. Our olde man is crucified with him. Galathians the seconde and nineteenth. By the lawe I am dead to the lawe , that I may lue to GOD : I am crucified with Christ, &c. Coloss. 2. 12. Buried with him through baptisme, in whom yee are also raised vp together, through the faith of the opera-*  
tion

*How of God, &c. Coloss. 3. 5. Mortifie therefore your earthly members, &c.*

## IV.

The *olde man* or *vntenned* is he which is ignorant or doubtfull of God, and is subiect and yeeldeth to euill desires. But the *newe* or *renued* man is he which knowing GOD aright, serueth him in true righteousnesse and holynesse. *Ephes. 4. 14.*

## V.

The *mortifying* of the *olde man* is vpon knowledge of our owne corruption, & Gods anger lying heauy on vs therefore, to feare and sorrow for our offences to God, and therefore heartilie to hate and avoide all sinne.

## VL

But the *quickning* of the *new man* is vpon knowledge of Gods mercie towards vs in Christ, to reioice and quiet our selues in God, and to haue a fervent desire to obey God in all his commandments. *Rom. 7. 22. I am delighted with the lawe of God in my inward man.*

## VII.

This *renuing* in *Infantes* which are sanctified by the spirite of GOD, is onelie a beginning, that is a receauing of new qualities and inclinations: and therefore may more fitlie bee called *regeneration* or *newe birth* then *repentance*. But in men of riper yeares it concerneth *moti-  
ons* and *good actions*, in the minde, will, and hearte. *Luke the first and fifteenth. Hee shall bee filled*

*Renuing of  
infantes.*

*filled with the holy Ghost from his mothers womb. Mat.  
19. To such belongeth the kingdome of heauen.*

## VIII.

Imperfect  
renewing.

Nether yet is it perfected in those of riper yeares before the end of this life: & therefore they which are conuerted, haue in them part of the new, and part as yet of the olde man: vntill such time as together with the life they lay aside all the oldnes or corruption of nature. *Roman. 7.23. I see another law in my members. 1. Ioh. 1.10. If we say we haue no sinne we lie or deceaue our selues.*

## IX

Conuersio  
must be all  
our life.

Therefore the whole life of the godly is and must be a certaine continuall repentance and conuersion, wherein they must strongly persist and proceede, fighting against the flesh and the diuel vnto the end of their life. *1. Cor. 9.24. So runne that yee may obtaine. Phil. 3.12. Brethren I can't not my selfe that I haue attained to it. Revel. 12.1. He which is holy, let him be more holy.*

## X

Conuersio  
truly begun  
is not  
exinguished.

The victorie in this combate is not doubtfull, For in them in whome trew conuersio is once begun (although sometimes they fal greuously by humane infirmitie, and the reliques of the olde man or sinne, which in this life they beare about them: ) it is neuer so extinguished, but that they againe struggle vp from their fall. & are at length saued; *Matth. 7.24. They that are built on the rocke do not fall. Phil. 1. 6. He which hath begun in you a good worke will finish it. 1. Ioh. 2.19. If they had ten of vs*  
they

they had remained with vs .1. Ioh. 3. 9 He which is borne of God sinneth not, but his seede remaineth in him.

## XI.

But for al this it is not lawfull for any mā frō this will of God to take occasion of sinning the more freelie, or deferring and casting of the time of his repentance. For that promise of the present & eternall grace of God pertaineth to such as liue in true repentance and feare of God, not in carnall securitie. For all such as liue securely are in danger to be forsaken & hardened by the iust iudgment of God, and dying without repentance, to perish ouerlastingly, but because of the vncertaine continuance of this life, & especially because of Gods anger against such as with securitie & against conscience abuse his mercy. *Mat. 24. 28. If the evil servant shall saie, my Lord delaiesh his coming, &c. And v. 34. Watch, because yee know not the day & the houre &c. Rom. 2. 4. Or despisest thou the riches of his benediction and patience? &c.*

THE certaintie of perseuering breedeth not carnall securitie.

## XII

The principal efficient cause of our conversion is the holie Ghost, neither is any man converted but by his speciall favour. But he effecteth it in mē of ripe yeares, especiallie by knowledge of Gods word and faith therevnto given: which is in all that repent & in them aloneso that neither faith is without conversion, nor conversion without faith. *Psal. 51. 12. Create in me o God a cleane heart. And v. 13. I will teach the wicked thy wayes. Ier. 3. 18. Convert me o Lord and I shall be converted: because*

Causes of  
couersion.

for thou diddest convert mee I repented. 1. Cor. 4. 15. I have begotten you through the gospell. Act. 13. 9. By faith the heart is cleansed. Heb. 4. 2. The word they heard profited them not, because it was mixed with faith in them that heard it. Iames 2. 17. Faith without workes is dead. Rom. 14. 23, That which is not of faith is sinne.

## XIII.

Diverse  
meanes of  
conversio.

As therefore vnto faith: so also to the effecting, exercising, & furtherance of repentance in men, God vseth many means, or external helping causes; as the good examples of others: the punishments of the wicked, the rewardes of the godlie, especially crosses and chastisements. Mar. 5. 16. Let your lighte &c. Rom. 11. 11, By their destruction came salvation to the Gentiles, to provoke them to emulation. Also ver. 21. If God spared not the naturall branches, beware least hee spare not thee also. Psal. 58. 12. And men shall say verily there is fruit for the righteous, doubtlesse there is a God that iudgeth the earth. Ps. 119. 71. It is good for me that I haue beene in trouble that I may learne thy statutes. 1. Cor. 11. 37 When we are chastised, we are instructed by the Lord.

## XIV.

Effectes of  
repentance.

The proper and perpetuall effects of true repentance are, confession of our owne vnworthines, & of Gods mercy, and all good workes. But things indifferent, as fasting, laying aside our comely & costly attire &c. are helps & signes of repentance, not alwaies or necessarily, but such as may be vsed at the discretion & convenient occasions of the godly. But eternall life and other Gods good gifts

giftes & benefites, are not effectes or deserued re-  
wards, but consequents & free requitals of repen-  
tance; as also of faith & good works *Ps. 51. Against  
thee only haue I sinned; Dan. 9. 7. To thee O Lord be-  
longeth righteousness, but vnto vs confusion. Mat. 3. 9.  
Bring forth fruits worthy of repentance 1. Tim. 4. 8. Bo-  
dily exercise profiteth little. Luc. 17. 10. When yee haue  
done all, say, we are vnprofitable seruants.*

XV. As therefore al the elect are in this life cōuer-  
ted, so none of the reprobate do truly repent: but  
the more they are vexed with an euill cōscience,  
& feeling or fear of punishmēt, so much the more  
falling into despaire they storme against God &  
his iudgements, turne themselues away frō God,  
sin the more grievously, and blaspheme openly;  
or some time for feare of punishment, or desire of  
glory or other commodities of this life, they for-  
sake their errors, embrace and professe the truth,  
abstaine from external offences, and make a shew  
of holinesse, being indeede hypocrites, without  
faith, loue or feare of God, and therefore in the  
end fall quite away. Examples are frequent, of  
*Caine, Esau, Iudas, Saul, Ahab, Esau the fifti and se-  
uenth and our hundredth. There is no peace with the  
wicked. Math. 23. 44; and Hebr. 6. They which  
haue once bin lightened & after fall, are not any more re-  
uined by repentance, & 2. Pet. 2. 20. For if they after they  
haue escaped frō the filthines of the worlde, by the know-  
ledge of our Lord, &c. are yet entangled againe therein &  
ouercome, their latter end is worse with them then the  
beginning.*

The repro-  
bate never  
truly re-  
pent.

Q

XVI. The

## XVI.

The *Papistes* opinion touching repentaunce is impious, that contrition may bee and is sufficient for our sinnes, and that it is a merit of remission of sin: that confession or reckning vp al a mans sins to the Minister is necessarie: that the workes or rites commanded not by God, but by the Ministers, are necessary, and satisfactions for the eternal punishments, or those of purgatory, due to our sins. *Psal.* 90. 11. *Who hath knowne the greatnesse of thine anger?* *1st.* 3. 5 *He hath saved vs, not by those just workes which we have done, but of his mercy by the washing &c.* *Psal.* 19. 13. *Who can understand his faults? cleave me from my secret faults.* *Esa.* 29. 13. *Maith.* 15. 8. *In vaine they worship me with traditions of men.*

## XV. OF THE LAW OF GOD.

1 **A** Law in generall is a sentence commanding that which is honest, and binding the reasonable nature to obedience, with a promise of reward if that obedience be performed, & threatening of punishment, if it be violated.

2 Of lawes some are divine, some humane.

3 Humane lawes are either civill or ecclesiasticall,

4 The principall differences betweene divine and humane lawes are these: that divine lawes do partly concerne Angels and men, partly all, and partly some men: humane lawes concerne onely some men. Secondly divine lawes, besides eternall

all actions, doe also require the internall qualities and motions: humane lawes commaunde only certaine externall actions. Thirdly, divine lawes propose not only corporall and temporall, but also spirituall and eternall punishments and rewards: humane lawes promise and threaten rewards and punishments only corporall and temporall. Fourthly, obedience to divine lawes is the end of humane laws: humane must serve to the observatiō of divine laws. Fittly, of divine laws some are eternall, and some mutable; all humane lawes are mutable. Lastly, divine laws can be abrogated by none but God; humane lawes for probable causes many bee chaunged and abrogated by men.

## XVL OF THE PARTS OF GODS LAW.

1 **T**Here are in holy scripture found 3. partes of Gods law. That is to say, *Moral*, *Ceremonial*, and *Judiciall*.

2 The *moral law*, whose summe is contained in the ten commandements, is a doctrine agreeing with the eternall and immutable wisdom and rule of iustice in God, discerning good and evill, naturally knowne, and bread in reasonable creatures, in the creation, & many times after repeated and declared by the mouth of God, teaching us that there is a God, and what manner of God he is, binding all reasonable creatures to perfect obedience & conformity externall & internal to that

that rule, promising the favour of God and life eternal to all that performe perfect obedience, and denouncing the anger of God & eternal punishment, to all that are not perfectly conformable therunto, vnlesse there be granted remission of sins & reconciliation through the son of God our mediator.

3 *The law of nature* before the fall was altogether the same with the moral law of god: but the knowledge of God being after the fall obscured in many minde, the lawe of nature is now become only a part of the *decalogue* or ten commandments, being obscure and maimed especially in the knowledge and worship of God, for which cause also God repeated and declared againe in his church the whole body of his law.

4 *Ceremoniall lawes* are certaine precepts of ceremonies, that is, of actions, and externall solemn gestures, or such as must be performed in the publique service of God, with observation of the selfsame circumstances, ordained either to signifie future things, or for orders sake.

5 *Judiciall lawes* concerne the externall defence of discipline, according to both tables of the *decalogue*, or concerning civil governmēt amongst the *Jewes*; that is, touching the order & duties of magistrates, judgments, punishments, contracts, and differences of being Lord or owner of ought.

6 This distinction of diuine lawes, must be obserued, both because of the difference of these lawes, which being neglected their right force and

meaning cannot well be understood, & also that we may well iudge and instruct others in the abrogation and vse of the law.

7 These are the *differences* betweene the lawes moral, and ceremonial and iudicial lawes. *First*, moral commandements or precepts are naturally knowne; ceremonial and iudicial are not.

8 *Secondly*, moral lawes binde al reasonable creatures, ceremonial and iudicial were only prescribed to the Iewes.

9 *Thirdly*, moral lawes are ever in force, ceremonial and iudicial are not.

10 *Fourthly*, moral lawes commaund external & internall obedience, ceremonial and iudicial commaund only obedience external, which notwithstanding must be ioined with internal moral obedience.

11 *Fiftly*, moral lawes are general, not limited with certaine circumstances, ceremonial and iudicial are special, that is, determined by certaine circumstances.

12 *Sixthly*, ceremonial and iudicial laws are types foreshewing some thing; moral lawes are not types but signified by types.

13 *Sevensly*, moral lawes are a principall vvorship of God, or the ende of other lawes; ceremonial and iudicial owe service to the moral, that by them these may the better be obserued.

14 *Eighthly*, lawes ceremonial yeeld to the morall, but morall lawes yeelde not to the ceremonial.

## XVII. OF THE VSE AND ABROGATING OF GODS LAW.

1 **T**He ceremoniall and iudiciall lawes of *Moses* in respect of obedience due to them, are abrogated by the comming of the *Messiah*.

2 The moral law is abrogated in respect of the curse, not in respect of obedience due to it.

3 Vses of the ceremoniall and iudicial lawes of *Moses*, partly were, & partly are these. *First* a schooling or leading vs vnto Christ, that is, a signifying, or shadowing of spirituall and heavenly things in the kingdome of Christ.

4 *Secondly*, a distinction of Gods people from other nations.

5 *Thirdly*, an execution or putting in practise the law moral, which requireth a limitation of many circumstances, both in church & cōmōweale.

6 *Fourthly*, a testifying of our obedience towards God.

7 *Fifthly*, the sealing of Gods covenant by ceremonies, which were sacramental signes.

8 *Sixthly*, a preservation of the *Mosaicall* policie, til *Christs* comming, by iudicial lawes, which were the sinewes and forme of the common weale.

9 *Lastly*, a confirmation of the new testament, by comparing the fulfilling of all things with the types.

10 *The moral law*, in time of our innocencie, had other uses; then now it hath, as, a perfect conforming of the life of man to GODS will, a good con-

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conscience, and sure confidence in Gods loue & favour.

11 In this our corrupt nature these vses it hath; first a maintaining of discipline within and without the church.

12 Secondly, an acknowledgement of our sinnes, which two vses pertain vnto all men, and are that *pedagogie* or schooling of the law, whereby we are led vnto Christ.

13 Thirdly, an information to the true worship of God, which vse is peculiar to the renewed or regenerate.

14 And these are the principal vses; besides which there are also some others as namely, a *testimony* that there is a God, & what manner of God he is.

15 *A note of the church*, which is distinguished by integrity & purity of the law from all other sects.

16 *A testimony* of that excellency of mans nature which was before the fall, & which is restored vnto vs by Christ.

17 *A testimony* of eternal life, wherein the law shall be fulfilled, seeing in this life it is not fulfilled, and God made it not that it shoulde never attaine its proper and principall end.

# OF THE EXPOSITION AND DIVI-

sion of the Decalogue.

1 **T**HE *Decalogue* or ten commandements, containing a summe of the whole law of God, are to be vnderstood according to that exposition, which hath beene delivered by *Moses*, the *Prophets*, *Christ* and his *Apostles*.

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2 The law of god requireth perfect obedience both inward & outward, in the mind, wil, hart, & actions; that is, in our words, deeds, and external gestures;

3 Our obedience to al the other commandemēt must be referred vnto the first, because the loue & glory of God must be the impulsive & final cause of al our obedience.

4 The interpretation of every law must be gathered from the end for vvhich it was made.

5 For diuers ends one & the same vvoike may be commanded or contained in diuers cōmandemēt;

6 Precepts affirmative & cōmanding do include also the negative and prohibitions & contrarily.

7 Some principal kind of thing being cōmanded or prohibited, other kinds also which are neere & like vnto that are vniuersally commanded or prohibited.

8 Where the effect is commanded or forbidden, there likewise we must vnderstand that the cause is also commanded or prohibited.

9 With the relatives their correlatives also are cōmāded, because the one cannot be without the other.

10 There are two tables of the decalogus, the first cōpriseth in 4. cōmādemēt certainē duties to be performed immediatly towards God; the second teacheth in 6 cōmandemēt what duties must be performed towards our neighbour immediatly, but towards God mediately, that is, towardes our neighbor for the cōmandement & glory of God.

11 The precepts of the second table yeeld place vnto the precepts of the first.

12 That

12 That is the truer diu.ſiō of the *decalogue*, which reckneth the second commandement of images, the tenth of concupiscence.

## OF THE FIRST COMMANDEMENT.

1 The first table giueth precepts of duties toward God; the secōd of duties toward our neighbor, but so that the former immediatly, the latter is mediately referred to God.

2 Whereas the first cōmandement chargeth vs to haue for god only the true god manifested in the church, it doth especially cōprise the internal worship of God, which cōsisteth in mind, will, & hart.

3 The principal parts or points of this worship are these: true knowledge of God, faith, hope, & loue of God, feare of God, humility before God, & patience.

4 God may in some sort bee knowne of the creatures, namely as far forth as it pleaseeth him to reueale himselfe to every man.

5 There be two sorts of knowledge of God, donbly simply & absolutely perfect, whereby God onlie knoweth himselfe, that is, the eternal father, son, & holy Ghost know themselves, & one another, & vnderſtād wholly & most perfectly their whole infinit essence & maner of being (for none but an infinit vnderſtāding cā perfectly know that which is infinite) the other in the creatures, whereby angels & men do indeed vnderſtād the whole & entire nature & maner of god as being most simple, but not wholly, that is, they vnderſtād it only so far as he revealeth it vnto them.

6 That

6. That knowledge of God, which is in the creatures, if it be compared with that, whereby God vnderstandeth and knoweth himselfe, is to be accounted imperfect, but if we respect degrees thereof, some of it is perfect, some imperfect, not simple but in comparison, that is, in respect of the inferior or superior degree.

7. That is *perfect*, whereby the blessed angels & men in heauen know God by excellent vision or beholding of minde, as much as is sufficient for conformitie of the reasonable creature with God. *Imperfect* is that, whereby men knowe God in this life lesse then they might, and therefore by Gods commaundement ought, by benefit of their creation.

8. *Imperfect* knowledge is of two sorts, *Christian* or *theological*, & *philosophical*. *Christian* knowledge is that which is learned out of the doctrine of the Prophets and Apostles: *Philosophical* is that which is gathered from principles naturally knowne, and the beholding of Gods workes in nature.

9. *Christian* knowledge is of two sorts, *Spiritual* or true, liuely, powerfull and sauing: and *Literal*. The *Spiritual* is a knowledge of God and his will, kindled in our mindes by the holy Ghost according to the worde, and by the word, causinge in our will and heart an inclination and studie to knowe, belecue & practise more and more those thinges, which God in his word commaundeth vs to know, belecue, and do. The *Literal* is a knowledge

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ledge of God either retained from the creation, or afterwaies wrought in our mindes by the holy Ghost through the worde of God, which is not accompanied with a mans desire of conforming himselfe therunto.

10. Both spirituall & literal knowledge is either *immediate*, which by instinct of the holy Ghost without ordinarie meanes, or *mediate*, which is wrought of the holy Ghost by hearing, reading, and meditating on the scripture.

11. The ordinarie meanes of knowinge God, and that which is prescribed vnto vs by God, is by studie and meditation of the scriptures, and therefore we must by this meanes labour to come to the knowledge of God, and therefore not desire and expect from God some extraordinary & immediate enlightning, except of his owne accord he offer it vnto vs, and confirme it by sure & certaine testimonies.

12. But although God hath declared in his word how faire in this life he would be knowne of vs, yet naturall testimonies of God are not superfluous, because they condemne the impiety of the reprobate, and confirme the saluation of the elect, and are therefore euerywhere alledged by God in scripture, and must be considered by vs.

13. But withall, thin we must be perswaded of them, that they are indeede true, and agreeable with Gods worde, but yet they are not sufficient to the true knowledge of God.

14. Besides, although naturall testimonies doe  
not

not teach any thinge false of God, yet men without the light of Gods word conceaue out of them nothing but false opinions concerning God, both becaule those testimonies do not shew so much as is deliuered in the worde, as also because men by reason of their natieue bliudefesse and corruption, doe mistake, misinterpret, and manie waies corrupt even these verie testimonies, which by natural iudgment might be vnder-stood.

15. And therefore in the first commaundement is forbidde and condemned all ignorance of such things as God hath proposed vnto vs for to know of him, in his worde, and in his workes, as well of creation as redemption of the church: also all errors of such as imagine either that there is no God, as the *Epicures*, or manie Gods, as the heathen, the *Manichees*, the worshipers of angels, dead men, or other creatures, the witches, the superstitious, those that put confidence in creatures, or those which imagine a God diuerse from him which hath manifested himselfe in the church, as philosophers, *Jews*, *Mahometans*, *Sabellians*, *Arrians*, *Samosates*, *Pneumatomachians*, and the like, which do not acknowledge that God which is the father eternal, with his sonne and holie spirit coeternal.

XX. OF THE SIXE FIRST COMMANDEMENTS.

**I**N the first precept is comaunded the immediate internal worship of God, wherof the principall parts are, true knowledg of God, faith, hope, loue of God, feare of God, &c. as in the the 3 and

10 section of the title going next before, besides all this, herein is forbidden contemp of God, vn-beliefe, doubtfulnesse and distrust in God, temporarie faith, apostasie, carnal securitie, tempting of God, desperation, doubt of deliuerance from sin and eternall life, hatred of God, inordinate loue of our selues and the creatures, ser vile feare, pride, vainglorious hypocrisie, impatience, rashnesse.

2. The *second precept* is a rule of our whole worship of God, that wee worship not God with any kinde of worship, besides that wherewith he commaunded himselfe to be worshipped: wherfore it commaundeth the true & forbiddeth al the fained and false worship of God, especially idols and images made to represent and worship God: also negligence of magistrates, whereby images or other instrumentes, which either doe or may easily serue to idolatrie, are tolerated in places subiect to their authoritie, much more the worship of the; also hypocricie and prophanesse.

3. The *thirde precept* requireth that externall worship which everie man ought to performe, that is, the furtherance of the true doctrine touching God, lawfull swearing, zeale for Gods glory: it forbiddeth omitting, wearines, and corrupting the doctrine concerning God, neglect of his glorie, blasphemie, denial or dissemblinge the truth, vnreasonable confession, abuse of libertie in things indifferent, scandall in life and members, neglect of prayer, prayer made after an euill manner,

manner, or not the true God, or not lawfully; ingratitude, denial, neglect and abuse of Gods benefites; refusall of necessarie othes penurie, idolatrous, vnlawfull, rash swearing, vnconstancie or lighnesse in defence of Gods glorie, and eringe zeale.

4. The *fourth precept* containeth that externall worship of God, which is publique in his church, or the preservation and vse of the ministrie, that is, publique preaching and studie of religion, administration and vse of the sacraments: publique praier: honor & obedience dew to the ministrie, that is, a mainteining of the ministerie and spirituall sabbath, which is, obedience to this doctine. It forbiddeth neglect of the duty of teaching, corrupting and maiming of doctrine, neglect of exhortation to vse the sacraments and their lawfull administration: contempt of doctrine, and curiositie in searching things not necessarie: contēpt and prophanation of sacraments: neglect of publique praier: hypocriticall presence at them, such recital of the as is vnprofitable to the church; with drawing others frō the ministrie: abolishing the ministrie, calling ther vnto men vnworthy, error about the vse of the ministrie, contēpt of ministers, disobedience to the ministrie, ingratitude or harde dealing against the ministers, neglect of schooles and schollers.

5. The *fifth precept* commaundeth civile order, or mutuall duties of men betweene superiors and inferiors; wherof some are peculiar to parents, as nothing

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nourishing, defence, instruction, and domesticall education of their children: to teachers, as schollastical discipline and instruction: to *magistrates*, as commaunding the discipline of the whole *decadene*, and putting the precepts therof in executiō, by defending the innocent, punnishing offenders, ordeining and executing polinique lawes in common weales: of *maisters*, as to commaund their families that which is iust, to giue rewardes, and gouerne by domestical discipline; of *such as are honorable for age or authoritie*, as to direct others both by examples and advise: *inferiors*, as honor, that is reuerence, loue, obedience, gratefulnesse, mildnesse towards superiors. Other some are common to all men, as vniversal iustice, and iustice particular distributive, diligence, loue of parents, gravity, modestie, gentlenesse. Therfore it condemneth, in *parents* neglect or loosenesse of education, neglect of defence, or foolish zeale for children: In *parents and teachers*, neglect of instructiō, corrupting, too much indulgence or fauor, too much crueltye. In *magistrates*, slouth and tirannie: in *maisters* granting too much libertie, vniust commaundes: defrauding men of their dew hye or rewarde, too much roughnesse: in *men of authoritie* foolish counsell, light and euill manners, neglect of the younger sort or others whom they may help or correct: in *inferiors* defect of reuerence, loue, obedience, gratification, mildnesse, or excesse, when more of these is attributed vnto them then the lawe of God doth permit. But in all omitting of dutie, disobedience,

obedience, eye-service, error or respect of persons in distributing offices, honors, or rewardes, sloth, busie curiositie, want of loue to parents, vniust indulgence towards children, ingratitude, vniust gratification, lightnesse, pride, immodesty, arrogancie, shew of modestie, too much rigor & severity, too much gentlenesse.

6 The *sixt precept* provideth for the safety of our owne and others life and body: & therefore commandeth particular iustice, hurting no man: gentlenesse, mildnesse, quietnesse, comutative iustice in punishmēts, fortitude, humanity, mercy, friendship: it forbiddeth vniust harming the life or body of our selues or others, too much pittie, wrath, vniust anger, desire of revenge, strife, cruelty, respect of persons, turbulency, vniust gratificatiō for quietnesse sake, cavill vpon too strict law, private revenge, fearefulnesse, inhumanity, hatred of our neighbour, inordinate loue of our selues, reioicing in other mens harmes, want of pittie in mens miseries, lightnesse or inconstancie in contracting or dissolving friendship, consenage.

#### OF THINGS INDIFFERENT.

1. **O**F humane actions some are in their owne nature good or evil, some indifferent.

2 Of their owne nature good are such as be expressly commaunded by God, which wee must needes doe, according to the intente of the lawe rightly

rightlie vnderstoode.

3. Evill in their owne kinde are such as are expressly forbidden in Gods lawe.

4. Indifferent are such as are neyther commaunded nor exhibited by God,

5. These may either be done or omitted with sinne, or without sinne.

6. They are sinnes when they are either done by the vnregenerate, or of the regenerate, but with scandall & offence of themselves or others.

7. They are no sinnes when they are done of the regenerate without scandall.

8. They are necessarie to be done when they cannot be omitted without scandall.

9. Therefore of themselves they are lawfull and good, but yet indifferent and arbitrarie: by accident they may be evil and vnlawful, or necessary.

## XXII. OF MANS IUSTIFICATION BEFORE GOD.

1. That righteousnesse wherby we are iustified before God, is the fulfilling of Gods lawe.

2. Legal iustice is the fulfilling of the lawe, performed by him, which is named iust.

3. Evangelical iustice is the punishment of our sinnes, which *Christ* endured for vs, freely imputed by God to them that beleue.

4. Since the fall of man no man besides *Christ* alone in this life is iustified before God by the righteousnesse of the lawe.

5. Wee are iustified onely by faith in *Christ*.

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6 And yet the righteousnes of the law must in this life be gotten in al that will be saved.

#### XXIV. OF THE SACRAMENTS.

*Publicly disputed at Heidelberg the 23. of August. Anno, 1567.*

1 **G**od from the beginning did ioine vnto his promise of Grace certaine signes or rites, which are in the church vsually called sacraments.

*The prooffe recited by the respondent afore disputatio, after the ancient custome of the vniuersity.*

*From Adam there haue beene sacrifices, which God ordained because they pleased him. Circumcision was commaunded vnto Abraham. By Moses the sorts & rites of sacrifices were encreased, and other ceremonies added, which endured vnto Christ; who ordained and substituted in their steede, baptisme and the mysticall supper of the Lord.*

2 The sacraments are signes of the eternall covenant betweene God and the faithfull, that is, they are rites commaunded vnto the church by God, and added to the promise of grace, that by them as by visible and assured testimonies God may signifie vnto vs and witnesse, that according to the promise of the gospell, he doth communicate Christ and al his benefits to them vvhich vse these signes in a liuely faith, that so hee may confirme vnto them a confidence & assurance of this promise, and the church by these visible markes may be distinguished from al other sectes, & publique-

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liquelie professe her faith & gratefulnes towards God, continue & encrease the memory of *Christ's* benefits, and be bound and provoked to mutuall loue and charitie vnder one head, *Christ Iesau*.

The prooffe. *This definition is expresse set downe, Gen. 17. 11. Exod. 20. 10, & 31. 14. Exech. 20. 12. Ye shall keepe my sabbaths, &c. That rites were commanded vnto the church by God, it appeareth by induction: also the rites are added vnto the promise as visible signes thereof. Because the rites of all sacraments doe not only signifie our duties toward God, but especially & principally Gods benefits towards vs: as circumcision signifieth remission and mortifying of sinne, Deut. 30. 6. Col. 2. 2. 11. sacrifices and the Passeover, the killing and eating of Christ, 1. Cor. 5. 7. 1ob. 1. 19. Heb. 8. 9. 10. Neither doe we only signifie so much by confessing and solemnizing them, but primariely and principallie God signifieth so much vnto vs, testifying and confirming by ceremonies of the sacraments. For the ministers as well in administration of sacraments as preaching the word, represent the person and office of God towards his church, Matthew the eighteenth, and twentie nine. Teach and baptise all nations. 1ob. 1. 33. He that sent mee to baptise. 1obn 3. 22. and 4. 2. Iesus is said to baptise, when not himselfe, but his disciples in his name did baptise. So of the signe of inauguration to the kingdome 1. Sam. 10. 1. The Lord hath annointed thee, when yet Samul was sent to annoint Saule.*

*The sacraments therefore doe strengthen our faith, because the scripture witnesseth that they are signes of the mutual & eternal covenant betwixt God & the faith*

Sacraments  
confirm  
our faith.

Mar. 16. 16.

Leuit. 1. 4.

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Deut. 3. 6.

Rom. 6. 3.

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of sacra-  
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Gen. 17.

full: because by them God signifieth vnto vs the bestow-  
ing of such benefites as are promised in the Gospell, and  
we must as well beleue God signifying vnto vs his will  
by signes as by wordes; because in their law saith vs they  
haue annexed vnto them a promise of grace, not onely as  
they are sacrifices, & shew our obedience, but also as they  
are signes of grace deliuered vnto vs by God: as; Hee  
that beleueth and is baptised shall bee saved.  
It shal be an acceptable sacrifice to make attonement  
for him. Lastly, because the scripture, so con-  
firms the receauinge or deprising of the things signified,  
alleadgeth the receauinge or deprising of the signes, as  
Psal. 51. Thou shalt sprinckle me with hyssop &  
I shall be cleansed. The L. shal circūcise thine heart  
&c: Al we which are baptizd into his death. The  
bread which we breake, is it not the communion  
of Christs bodie?

Hereupon are annexed other final causes; They dis-  
tinguish the church from other sectes; this appeareth  
by effect and by testimonies, as, A stranger shall  
not eate therfore. What thē auaileth circūcisiō?  
verie much, For vnto them were committed the  
wordes of God. Yee gentiles, which in times past  
were called the vncircūcisiō, because in that  
time yee were without Christ, strangers from the  
covenant and common wealth of Israel, hauinge  
no hope of the promise, and without God in the  
world. They are a confession & publike thanksgiuing  
for Christes benefites. It shall bee a signe of the co-  
venant betweene me and you; and it shall bee  
my covenant in your flesh. As often as yee  
shall

shall eate this bread, shewe yee the Lords death. *1. Cor. 11.*  
*They conserue the memory of Gods benefites.* This day *16.*  
 shall be vnto you for a remembrance. It shall bee *Exod. 12.*  
 asigne vnto thee vpon thine hande, & a remem- *14.*  
 brance betweene thine eies. Doe this in re- *Exod. 13. 9.*  
 membrance of me. *They are a band of charitie: for*  
*because they which vse them are in league with God,*  
*they are also in league betweene themselves.* One Lord, *Epc. 4. 1.*  
 one faith, one baptisme &c. We being manie are *1. Cor. 10.*  
 one bread, one bodie. For we are all partakers of *12.*  
 one bread.

3. Rites and ceremonies not commaunded by God to be signs of the promise, are not sacraments.

The prooffe. *The signes can confirme nothinge but by his consent and promise, from whom the thinge promised and signified is expected. Therefore no creature can ordaine and institute testimonies of Gods will.*

4. Two things are to be considered in al Sacraments. 1. Visible, earthly, and corporal signes, which are rites or ceremonies, and visible or corporal things, which God exhibiteth or offereth vnto vs by his ministers, and we receaue corporally, that is, by the partes and senses of our bodie: 2. the things signified, which are invisible, heauenly, and spiritual, that is *Christ* himselfe and all his benefites, which are through faith communicated vnto vs by God spiritually, that is by power and vertue of the holy Ghost.

The prooffe. *The distinction is manifest, by an induction. Also the receauing of the signes is corporall and externall: but the thinges signified are*

- 1 receaved Spiritually or by faith: Because they are promised onely vnto such as beleene; but the signes are no other wise ratified, then the promises wherunto they are  
 2 annexed. Also because the signes shew that vnto our eyes, which the promise declareth vnto our eares. As  
 3 therfore the promise is a vaine sound: so also are the ceremonies vaine without faith. Lastly, because the thinges signified, are the participating of Christ and all his benefits. But this can noway be granted to any man, either in the vse of sacraments, or without it, but by faith alone.

5. The signes or elements are not to be changed in nature or substance, but only in respect of their vse.

The prooffe. *This is cleere by induction and sense.* I baptize you with water. The breade which wee breake is the communion of Christes bodie. *Hers bread and water are named in the vse.*

6 The cōiunction of the signes & the thing signified is not physical, that is naturall and reall, but relative, that is to say, this cōiunction is a diuine ordinance, whereby things inuisible and spirituall are represented by thinges visible and corporall, as it were by certaine visible wordes, and are in the right vse offered & receaved togeather with the signes.

The prooffe. *Such is the cōnexion of all signes with the thinges signified, that they represent the thinges signified, and confirme the receauing of them, for they are as it were testifying pledges and seals, although they be not in the same place with the signs.* The reason is, because so  
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make something a signe of an other thing, is not to include  
 as the same thinge to the signe; but to order the signe  
 to signifie the thinge, whether it be in the same place with  
 the signe, or in some other. Also the nature of the things  
 signified by sacraments doth not admit this. For some of  
 them are spiritual substances, as the holie Ghost: some ac-  
 cidents, not in the sacramental signes and elements, but  
 in the heartes of men, as the giftes of the holy Ghost: some  
 are diuine actions, as remission of sinnes, some are corpo-  
 rall, and locally in one only place, not wheresoever the sa-  
 craments are vsed: as the flesh and blood of Christ.

The names and proprieties of the things signi-  
 fied are attributed to the signes, and contrarie the  
 names and proprieties of the signes to the things,  
 because of the similitude and likenesse betweene  
 both, or for significatiō of the things by the signs,  
 or for the ioyned offeringe and receauinge of the  
 thinges together with the signes in the lawful vse  
 of the sacraments.

The prooffe. The scripture speaketh thus of sacra-  
 ments: Gen. 17. 10. A 7. 8. Circumcisiō is the league  
 or couenant. Exod. 12. 11. the eatinge of the lambe is  
 the Passouer. Exod. 31. 7. the sabbath is the eternal co-  
 uenant. Exod. 24. 8. The blood of the sacrifice is the  
 blood of the couenant. And Levit. 17. 5. The atton-  
 ement of our soules. Heb. 9. 5. Over the arke was a co-  
 uer shadowing the mercie-seat. Ephes. 2. 26. The bap-  
 tisme of water is the washinge that cleanseth vs from sin.  
 1. Cor. 10. 16. 17. the bread & wine is the body & blood  
 of Christ. And 1. Cor. 10. 16. It is called the commu-  
 nion of the body and blood of Christ. And so expound-

deth it selfe, Gen. 17. 11. Rom. 4. 12. Circumcision is a signe of the covenant, Exod. 12. 27. The paschall lambe was a signe of the passeover. Exod. 31. 14. The sabbath is a perpetuall signe of grace and sanctification. Heb. 9. 24. Ceremonies are similitudes & types of true things, Mare. 16. 16. He that beleeveth and is baptised shal bee saved, Luc. 22. 21. The bread of the Lords supper is commaunded to be eaten in remembrance of Christ.

8 The lawfull vse of sacraments is, when such as are converted obserue those rites which God hath commaunded, for such ends as God ordained the sacraments.

The prooffe. That onelie is the lawfull vse which agreeth with Gods institution: but the institution comprehendeth these circumstances of persons, rites, and ends: therefore these once broken, the signes are presently abused. Esai. 7. Psal. 50.

9 In this vse the things signified are alwaies taken together with the signes.

The prooffe. For thus much the rites do signifie, & the promise annexed to the rites doth containe: as Mar. 16. He which shall beleuee and be baptised, shall bee saved: but God is true, speaking to vs as well by signes as by wordes. Therefore the signes are not in vaine though the things be taken in one sort, the signes in an other.

10 But without the vse appointed by God, which is not without conversion, neither the ceremonies haue the nature of a sacramēt, nor gods benefits thereby signified are receiued with the signes.

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The prooffe. *The signes of the covenant confirme nothing to them which keepe not the covenant, or substitute others in their places, or refer them to an other end: but sacraments are signes of the covenant, whereby God bindeth himselfe to grant vs free lie remission of sins, & eternal life for Christ: ergo they confirme not them in the grace of God which are without faith and repentance, or vse other rites, or to other purpose then God hath appointed. Besides, it is superstitious and idolatrous to attribute the testifying of Gods grace either to an external worke without promise, or to a worke devised by men. Wherefore this abuse of sacraments hath not the grace of God annexed vnto it, or confirmeth any man therein; as is said, Rom. 2. 25. Circūcisio auaieth if thou keepe the law, but if thou be a trasgressor of the law, thy circumcision is made vncircumcision.*

11 The Godly receiue these signes to their salvation, the vicked to their condemnation: but onely the godly can receiue the things signified, to their salvation.

The prooffe. *Vs saith Peter, vz. which belene, amongst whom hee reckneth himselfe, baptisme sa- ueth, not the washing away of the filth of the flesh, but the request of a good conscience vnto God. And Paulo 1. Corinth. 10. 16. the breade which wee breake is the communion of Christs bodie. And whereas the Sacraments are an external instrument, whereby the holy Ghost cherisheth & preserveth our faith, it followeth that as the preaching of the word, so they also further the saluation of the faithful. But contrariwise the wicked, by abuse of sacraments, corūpt of*  
Christ &

and his benefites which are offered them in the worde & sacraments, and confession of that doctrine, which with a true faith they do not embrace, heape vnto themselves the anger of God and fearfull punishment, according to these sayings: He that offereth an ox is as if he killed a man, hee which offereth a ramme is as if hee slew a dog, &c. Esa. 66. 2. He which eateth and drinketh vnworthly, eateth & drinketh his owne damnation, nor making any difference of the Lordes bodie: for this cause manie amongst you are weake and sicke, and many are fallen a sleepe. 1. Cor. 11. 27. But the things signified, because they are receaued only by faith, and are either the true causes of saluatiō, or saluatiō it selfe, namely Christ and his benefites; they neither can be receaued by the wicked, nor of any but vnto saluation; as Christ saith, Ioh. 6. 12. But in the elect, after they are converted, the fruits of a sacrament (though vnworthly receaued) do in the end follow.

The prooffe. The promise, and the signes of that promise, which hath a cōdition of faith annexed vnto it, are satisfied and take effect, whensoever the condition is performed; but such is the promise which is signified and confirmed by the sacraments: therefore if there be faith beleeuinge the promise and signes, whether in the use or after, the things promised and signified are then receaued.

Eze. 16. 59. I might deale with thee as thou hast done; when thou diddest despise the oath in breakinge the covenant, Nevertheless I will remeber my covenant made with thee in the daies of thy youth, & wil cōfirme vnto thee an euerlasting covenant.

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13. Of sacraments, some are once onely to be receaued, some often-times; some are to be ministred onely to those of ripe yeares, others euen to infants also, according as they are ordained for once making a couenaut with all those that are conuerted, and which are to be receaued into the church, as circumcision and baptisme: or instituted to renue the couenant and preserue the vnitie and fellowship of the church, after our fall & cōflict against temptatiō: as the arke, the paschal lambe, with other sacrifices, & the Lords supper.

The prooffe. *The iterating or renewing of baptisme is nowhere commaunded; the reason is manifested: because those sacraments are instituted to be an initiating, or solemn receauing into the church which is euer firme to him that repenteth or perseuereth. But the iteratiō of the use of other sacraments is commaunded: as in sacrifices, in the Paschal lamb, in worshipping before the arke, in sanctifying and cleansing it is apparent: Also of the Lordes supper it is said, As often as yee do this, yee shall shew the Lords death. The reason is, because they are testimonies, that the couenant begunne in circumcision & baptisme is ratified and firme to him that repenteth. And this often exercising of our faith is necessarie.*

14. The things common to the sacramentes of the new and olde testament are those, which are before set downe in the definition of a sacrament. The differences betweene both are these, that the sacraments of the olde testament did prefigure Christ which was then to come,

the sacramentes of the newe testament represent vnto vs Christ with all his benefits, being alreadie come: the olde were others, and more rites, as circumcision, sacrifices, washings, the Pascall lambe, the sabbath, worshipping before the arke &c: the new are likewise others, and onlie two, baptisme, & the supper of the Lord: the old were obscure; the new are more plaine & easie: the old were commanded to *Abrahams* posteritie & their households: the new to the whole church culled and collected out of *Iewes* and *Gentiles*.

The prooffe, That one definition serveth for the sacraments of both new and old testament, we have alreadie prooved before. That there is a difference in the number and forme of rites, appeareth by an induction. For in the new testament it is plaine there are but two; because no other ceremonies having a promise of grace annexed are commanded by Christ. That sacraments of the old testament shewe Christ to come, of the newe alreadie come, it is manifest by their interpretation delivered in scripture, whereof we speake in their definition. They differ in plainnesse, because in the new testament are fewer, and those signifying things alreadie fulfilled, in the olde there are more rites, and those shaddowing future thinges, all whose circumstances were not yet knowne. Lastlie, by induction it appeareth, that the old were commanded onlie to *Abraham* and his posteritie, and their servauntes: the new to all even as manie as will bee members of the church: as *Genesis* the seventeenth. Everie man childe of eight daies olde amongst you shall bee circumcised in your generations, as

**NOTE.**  
Abraham had a more excellent faith then any in the new testament: not for plaines but for stedfastnes.

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well hee that is borne in thine house, as he that is bought with monie of anie stranger which is not thy seede. *Exod. 12. No stranger shall eat thereof. Math. 8. Teach all nations baptising them, &c.*

15 Both Sacraments and preaching of the gospel are Gods worde, which hee exerciseth towarde his church by the Ministers, because they teach, offer, & promise vnto vs the same communion of Christ and his benefites, and are external instruments of the holy Ghost, whereby he moveth our hearts to belecue, and therefore maketh vs partakers of faith in respect of Christ and his benefites. Neither yet is the working of the holy Ghost tied vnto these sacraments; nor doe they at all profit but rather hurt such as with faith do not apply them to themselves, as the very words & rites do signifie.

The prooffe. *That the Ministers do all in GODS name in administration of sacramentes, and that by the sacraments God doth signifie, that is, teach, offer, & promise vnto vs the communion of Christ, we shewed before in our second prooffe. Whereupon followeth this other conclusion, that the holie ghost thereby moueth our hearts to beleefe. For because sacraments are a visible promise, they haue the same authoritie to confirme faith in vs, as hath a promise made by word. Whence also followeth a third conclusion. For that which serueth to kindle & stir vp faith in vs, the same also serueth to the receiving of the communion of Christ: because wee haue this communion through faith. The breade is the communion of Christs bodie. Baptisme saveth vs, &c. And yet the*

*the holy Ghost doeth not alwaies by them, confirme our faith: because neither by the word doth it alwaies kinde faith in vs; as the examples of Simon Magnus and infinite others doe shew. That the vse of sacraments without faith is hurtfull, is already proved in the eleventh proposition.*

16 The word and the sacraments differ, because the word signifieth gods wil towards vs by speech, the sacraments, by gesture: by the worde faith is begun and confirmed, by the sacraments onlie faith begun is confirmed: the word euen without the sacraments doth teach and confirme, which the sacraments doe not without the word: without the knowledge of the word they that are of ripe years cannot be saued; but without the vse of sacraments (if it be not by contempt) men may be both renewed and saued: the word is to be preached to the vnbeleeuing and vicked, the church must admit to the sacraments only such as God will haue vs account members of the church.

The prooffe. *Sacramentes without the worde going before doe neither teach, nor confirme our faith: because their signification is not vnderstood but by preaching or expounding them by the word: neither can a signe confirme any thing but what is before promised. This may be proved by example of the Iewes, who either did or doe obserue those ceremonies, abolishing or not vnderstanding the promise of grace and of Christs benefitts.*

*Men of yeares cannot bee saued, excepte they haue knowledge of the word, either by teaching after the ordinarie way, or by revelation after an extraordinary waie.*

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Because Hee that beleeveth not in the sonne is already  
 judged. Ioh. 3. 18. Faith is by hearing, hearing by the  
 word of God. Rom. 10. 17. But without sacraments they  
 may be saved; because though by some necessarie occasion  
 they be hindered from them, yet may they beleue, as  
 the theefe on the crosse: or if they be infants, they may be  
 sanctified according to the measure of their yeares, as  
 Iohn in the wombe of his mother, & manie other infants  
 which died before the daie of their circumcision.

The word also must be preached to the wicked,  
 because it is ordained for their conversion.

The sacraments must be administered vnto the,  
 which are to bee acknowledged for members of  
 the church: because they are instituted only for  
 the vse of the church. Act. 8. 17. If thou beleevest  
 thou must be baptised.

17 This is common to Sacraments and sacrifices,  
 that they are workes commanded of God to bee  
 done by vs in faith: but yet a sacrament and a sa-  
 crifice do differ, because by a sacrament God doth  
 signifie and witnesse his benefits which he perfor-  
 meth vnto vs: but by sacrifice we perforce and  
 offer our obedience vnto God.

The prooffe. That sacraments are workes comman-  
 ded of God to be done by vs in faith, wee haue shewed in  
 the 1. 2. 3. and 10. proposition. Both are mentioned Heb.  
 11. 4. By faith Abel offered vnto God a greater sa-  
 crifice then Caine &c. That Sacraments are signes of  
 Gods will towards vs, it is proued in the second propos.

18 And therefore the same ceremonie may haue  
 the nature of a sacrament & of a sacrifice; because  
 there,

thereby God giving vnto vs visible signes, testifieth his blessings and benefits towards vs; and wee by receiving them doe likewise testifie our duty towards him.

The prooffe. This is manifest by the Paschal lamb and other sacrifices; also by the sabbath: which were an obedience commanded by God, whereby the goodlie did worship him, and shew themselves gratefull to him: & with all were signes of Gods benefits which they received by the Messias. So baptism is a profession of Christianisme, and a signe whereby Christ witnesseth that we are washed in his blood. The Lords supper is a thanksgiving for the death of Christ, and an admonition, that we are quickned for and by his death, are made his members, and shall abide in him for ever.

### AN ANSWERE TO SOME ARGVMENTS against the Sacraments,

*Certaine objections against the afore-said propositions  
of Sacraments, with short answeres of Vro.  
sinus thereto, taken in a publique dis-  
putation, Anno. 1567.*

**O** Biection against that part of the seconde proposition; Sacraments are signes of the eternall covenant,

*The signes of an eternal covenant are eternal;  
But these signes are not eternal:  
Ergo neither is the covenant eternal.*

*The prooffe of the waier denied is; In relatives one being taken away, the other also is taken away.*

*Answer*

Answer to the rule, whereby the maior is proved, by distinguishinge. In relatives having but one onely correlatiue, as a father, a sonne: one being taken awaye, the other also is taken awaye: but this rule holdeth not where are more correlatiues then one; as in this couenant of God are correlatiues not onely the signes, but they also with whō this couenant is made, who shall endure for ever, &c. But these signes are correlatiues to the couenāt, not simple as it is a couenāt, but as it is a couenāt confirmed by signes.

Note, that in the second parte of this proposition, betwene God and the faithfull, are included also the posteritie of the faithfull, as the part in the whole, though actually they doe not yet beleene, as infantes. Therefore the definition is not more stricke or particular then the things defined.

Obiect. 2. against that part of the second proposition; And so confirmeth in the confidence of this promise.

That which is given to such as haue no faith, cannot confirme faith, because there is none to be confirmed.

Baptisme is giuen to infantes which haue no faith:

Ergo baptisme doth not confirme faith. And so consequently all sacraments do not confirme the confidence of this promise.

Ans. to the maior by a distinction. It cannot confirme faith in them at that instar whē it is giuen the; & they haue no faith yet may it confirme faith in the, whē they are of ripe yeares, and doe beleene and haue faith.

Ans. 1. The minor also is verie doubtfull, whether infantes, especiallie of the renewed  
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and regenerate, be destitute of faith: seeing that unto them al. avertaine these promises: I will be thy God and the God of thy seede. To such belongeth the kingdome of God &c.

3. *Obiection against the sixte proposition.*

*The truth of signes beinge once exhibited and fulfilled, the signes themselves do cease;*

*But in the newe testament the truth of the signes is exhibited and fullfilled.*

*Ergo the signes of the new testament are ceased:*

*Ans.* Wee graunt all, if you by signes vnderstand such signes, as signifie future things, or things hereafter to be fulfilled, such as were the signes of the olde testamēt: but we deny the maior, if by signes you vnderstand such as seal vnto vs things already performed, such kinde of signes are the sacraments of the new testament, *Obiect. 4.* *Against that part of the tenth proposition, which is not without conversion.*

*The Papiſts sacraments are celebrated without regeneration;*

*Yet are they sacraments.*

*Ergo sacraments may be celebrated without conversion.*

*Ans.* The minor may be denied in respect of such as are not converted. For to such, sacraments are no sacraments, that is, signes of grace: especially seeing they turne them into more idols. But they become sacraments vnto them, that is, signes of grace: when they are converted: and if they neuer be converted, they likewise neuer become sacraments to them.

*Repl.* Enforcing an absurditie.

*They*

*They who corrupt the words and forme of the institution of any sacrament ( as baptisme ) doe also overthrow the nature and substance of the same.*

*The Papistes do the former.*

*Ergo they doe also the latter : And therefore their baptisme is not baptisme; and so by consequence wee which were baptized in time of Poperie, must be rebaptized.*

*Ans.* To the maior. They overthrow the substance of baptisme; trow, to themselves and such as approve them, and be not converted; but not to them that acknowledging their errors are converted, and adorne themselves to the church of Christ.

*Object. 5.* Against that parte of the eleventh; The godlie receive the signes to their saluation.

*That only can be receaved by the godly to their saluation, which bringeth with it saluation, or is a cause therof;*

*But the things signified doe bringe alone saluation, and are the causes therofi*

*Ergo the things signified onely. ( and not the signes ) are receaved by the godly to their saluation*

*Ans.* To the maior by distinction. That only which bringeth with it saluation can be receaved unto saluation; trow, to cause or bestow saluation: but that also which bringeth not saluation, that is, which is neither the efficient, nor forme, nor material cause of saluation, may be receaved unto saluation, that is to confirme saluation. I expounde my selfe thus. Both the thinges and the signes

are receaved unto salvation: but the signes in one sorte, the things in another. For the things are a cause of salvation, and parte thereof: but the signes haue in themselves no such quickening force, but onely confirme our salvation as they are ioined with the things.

**Obiect. 6.** Against the twelfth proposition.

*That which bringeth with it condemnation, bringeth no fruits;*

*The unworthie vse and receaving of sacraments bringeth condemnation, as it is prooved in the eleventh proposition:*

*Ergo it bringeth no fruits.*

**Ans.** Wee graunt all, before the conversion, not after; for then the unworthie vse and receaving is made worthy.

**Repl.** Condemnation doth not follow conversion;

*The fruit of unworthy receaving the sacraments is condemnation:*

*Ergo fruits followe not conversion.*

**Ans.** It is true of condemnation. But here we speake of the fruits of a sacrament unworthily receaved, which before the conversion for unworthy receavinge was condemnation; but after the conversion is changed into our good and saluation &c.

**Obiection. 7.** Against that parte of the thirtseenth. Some sacraments are vsed only once.

*That which maketh to the cōfirmation of our faith must be often vsed;*

*All Sacramentes make to the confirmation of our faith:*

*Ergo all sacramentes are to bee often vsed.*  
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And so by consequent was shoulde be often baptized.

*Ans.* to the maior, which is true, if God haue appointed that they should be often used. But he wil not haue the sacramentes of our receauinge into the church, and our regeneration to be iterated: because by them hee doth once aneie begette vs, and enter league with vs, as by circumcision and baptisme; but by the other hee doth often confirme the league or covenant which hee doth enter with vs, as by the Pascall lambe, & the Lords supper.

*Obiections.* Against the second difference of the worde and sacramente in the sixteenth proposition.

They which are to be admitted to the more worthy, should not be forbidden the lesse worthy;

The wicked are to be admitted to the hearing of the worde, which is more worthy then the sacraments, as is proued 1. Cor. 1. 17. God sent me not to baptize, but to preach the Gospell:

Therefore the wicked are not to be forbidden the sacraments.

*Ans.* We deuie the maior if you take it vniuersally; because it is neither enerie where nor alwayes true.

*Repl.* That should not be forbidden wherof may follow fruite;

Of receauing the Lords supper euen by the wicked may follow fruite:

Exgo the wicked are not to be forbidde the Lords supper.

*Ans.* to the maior. He should not be forbidde if God

forbad him not; but the church hath received this commandment of God, That it must not doe evill that good may come of it.

9. Objection against that part of the same proposition. The word must bee preached even to the unbelieving.

Christ forbiddeth vs to cast peales to swine and dogges;

Therefore the wicked must not be admitted to the hearing of the word preached.

Ans. To the antecedent: by dogs and swine are not meant simple the wicked, but such enemies as mocke & persecute the doctrine: barking and impugning it like dogs, and treading it under foote like swine. Against such this argument were of force.

#### XXIV. OF BAPTISME.

1. Baptisme is a sacrament of the new testamēt, whereby Christ witnesseth to the ffaithfull being baptized with water in the name of the father, & of the sonne, and of the holy Ghost, that all their sinnes are forgiven them, the holy Ghost given unto them, and themselves ingrafted into the church and bodie of Christ: and they againe professethat they receive these benefites of God, & therefore euer after will and must live to him, and serve him: And this same baptisme was begun by John Baptist, and continued by the Apostles; this only was the difference; that he baptised men into Christ which should suffer and rise againe, but these into Christ which had suffered, & was risen.

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2. *The first end* of Gods institutiō of baptisme is, that God herby might signifie & witnesse, that by the bloud and spirit of *Christ* he doth cleanse those that are baptized from their sinnes, and engrafferh them into the bodie of *Christ*, and maketh them partakers of all his benefits.

3. *The second* is that baptisme may be a solēne receauinge or enroulinge of men into the visible church of *Christ*, and a distinction thereof from al other sectes.

4. *The third*, that it may be a publique & solēne profession of our faith in *Christ*, & of bindinge our selues to faith in him, & obediēce towards him.

5. *The fourth*, that it may be an admonition of our plunging into afflictions, and our risinge and deliuerance out of them.

6. Baptisme hath by Gods commandement & the promise of grace a certaine power to seale and wimes, annexed by *Chr<sup>st</sup>* vnto these rites rightlie vsed. For *Christ* by the hand of his ministers baptizeth vs, as by their mouth he speaketh to vs.

7. There is therfore in baptisme a 2 fold water. one *external*, visible, & earthly, which is the elementaly water: the other *internal*, uisible, & heauily which is the bloud & spirit of *Christ*: there is also a twofold washing, the one *external*, visible, & signifyinge nāely the sprinkling or powring on of water, which is corporal, that is receaued by our bodily parts & selues: the other *internal*, invisible, & signified, namely by remissiō of our sins by *Christ*s bloud shed for vs, & our regeneration by his spirit, & our beinge

grafted into his body which is spirituall, that is, is received in spirit, & by faith. Lastly, there is a twofold minister of baptisme. one *external* of external baptisme, which is the minister of the church, baptizing vs in water with his hand: the other *internall* of internal baptisme, which is Christ himself, baptizing vs with his blood and spirit.

8 Neither is the water turned into the blood or spirit of Christ, neither is the blood of Christ present in the water or in the same place with the water, neither are the bodies of such as are baptized sprinkled invisibly therewithal, neither is the holy Ghost in substance, or vertue more in this water then elsewhere; but in the lawful vse of baptisme he worketh in their heartes which are baptized, and spirituallly doth wash and sprinkle them with the blood of Christ, and vseth this external signe as an instrument, & as a visible word & promise to uphold & stir vp the faith of such as are baptized.

9 Therefore when baptisme is said to be the washing of regeneration, or to saue vs, or to wash away our sins: it is meant; that externall baptisme is a signe of the internall baptisme, that is, of regeneration; salvation, and spirituall washing: & that this internall washing is ioined with the externall, whensoever baptisme is lawfully vted.

10 Yet is sinne in baptisme so abolished, that we are freed from the guiltes of GODS anger and eternall punishment, and regeneration is begunne in vs by the holy Ghost, & the reliques of sin remaining in vs to the end of this life.

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11 But all and only the renewed, or the regenerate baptised to those endes for which baptisme was instituted by Christ, do lawfully receiue baptisme.

12 The church lawfully ministreth baptisme to all and onely those, whom it ought to reckon in the number of such as be renewed, and members of Christ.

13 Whereas also infants of *Christians* are of the church, whereinto Christ would haue all that pertain to him bee receiued and registred by baptisme, and therefore baptisme is now in steede of circumcision, whereby iustification and regeneration; and receiving into the church, were sealed by & for Christ as yet to come, as in baptisme by and for the same Christ already come, as well to infants as to those of riper yeares pertaining to the seed of *Abraham*; and whereas no man can forbidde water, that they should not be baptized which haue receiued the holy Ghost cleansing & purifying their heartes, truely those infants must needs bee baptised which either are borne in the church, or together with their parents come over to the church.

14 As the promise of the gospell, so baptisme also receiued vnworthily, that is before conversion, is firme and procureth salvation to such as repent, and the vse thereof, before vnlawful is now made vnto them lawfull.

15 Neither doth the wickednes of the Minister make the baptisme vaine & of no force, if it bee done

done into the faith and promise of *Christ*: & therefore the church ought not to rebaptise eue those that haue bin baptised by heretiks, but to informe them in the true doctrine of Christ and baptisme, 16 And as the covenant once begun with God remaineth perpetually stedfast to such as repent, even after their sinnes from that time committed: so also baptisme once receaved, confirmeth those that repent in remission of sinnes for all their life, and therefore ought neither to be iterated, nor deferred to the end of life, as if on that condition onlie it did cleanse vs from our sinnes, if we committed no more after we were once baptized.

17 But all that are baptised with water, vwhether infantes or aged, are not made partakers of the grace of Christ. For Gods eternal election and calling to the kingdome of Christ is free.

18 Neither are all excluded from the grace of Christ which are not baptised vvith water. For not the want but contēpt of baptisme excludeth from the covvgrant made by God with the faithful and their children.

19 And whereas the administration of Sacraments is a part of the ecclesiastical ministry, they which are not called thervnto, and especially women, must not presume to take vnto themselves authoritie of baptising.

### OF THE LORDS SVPPER.

*Disputed in the Coll. of Wsdoms the 2. of May, Ann. 1575.*

**O**NE of the Sacramentes of the new testamēt is called the *Lords supper*, not because

it must needs be solemnised onlie in the evening or at supper time, but because it was instituted by *Christ* in the last supper that he made with his disciples before his death, *The Lords table* it is called, because therein the Lord feedeth vs. *The sacrament of the bodie and blood of Christ*, because therein are these thing, communicated vnto vs. *The Eucharist*, because therein are solemnne thanks given vnto *Christ* for his death and benefits to wardes vs. *Synaxis* or *assembly* because it must be celebrated in assemblies and meetings of the church. It is also amongst ancient wrighters named a *sacrifice*, because it is a representation of that propitiatorie sacrifice which *Christ* perourmed on the crosse, with an *Eucharisticall sacrifice* or sacrifice of thanksgiving therefore.

2 The Lords supper is a sacrament of the new testament wherein by commandement of *Christ* the bread and wine is in companie of the faithful distributed and receiued in remembrance of *Christ*, that is, that *Christ* maie witness vnto vs, that hee feedeth vs vnto eternall life, with his bodie and blood giuen and shed for vs: and we render vnto him solemnne thanks for these benefits.

The definition or nature.

3 The first & principal end & vse of the Lords supper is that *Christ* may thereby witness vnto vs that he died for vs. and with his body and blood feedeth vs vnto eternal life, that by this witnessing he may cherish and increase in vs our faith, & by consequent this spiritual feeding. The second is a thanksgiving for the benefits of *Christ*, with a pub-

The endes.

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pub.

publique & solemne profession of them, and our duty towards *Christ*. The *thirde* is a distinction of the Church from other sectes. The *fourth*, that it may be a bond of mutuall charitie amongst *Christians*: seeing they are all made members of one bodie. The *fift*, that it may bee a bonde and occasion of frequent assemblies of the church, seeing *Christ* would haue one bread, and one cup to be distributed amongst many.

How the  
Lords sup-  
per confir-  
meth our  
faith.

4 Hence hath the Lordes supper that first vse, which is, a confirmation of our faith in *CHRIST*, because *CHRIST* himselfe by the hand of his Ministers reacheth & dealeth vnto vs this bread and cuppe in remembrance of himselfe, that is, that by this token and signe, as by a visible word, hee may admonish vs, that he died for vs, and that he is vnto vs the meate of eternal life, whilest hee maketh vs his members, and because he annexeth a promise vnto this rite, that he will feede with his owne bodie and blood such as eate this bread in remembrance of him: when he said, *This is my bodie*: and because the holy Ghost by this visible testimony moueth our minds and harts with more certaintie to beleue the promise of the gospel.

5 There is then in the Lords supper a twofold kinde of food and drinke: one externall, visible, and earthly, namely the bread and wine: the other internall, invisible & heavenly, namely the body and blood of *Christ*: there is also a twofolde eating and receiving, the one externall, visible, and

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and signifying, which is the corporall receiving of bread & wine, that is such a receiving as is per-  
 tourmed by the handes, mouth, and corporall  
 senses; the other internall, invifible, and signi-  
 fied, which is the fruition of the death of Christ,  
 and a spirituall engrafting vs into the bodie of  
 Christ; that is, such an eating as is not performed  
 with the hands and mouth of the bodie, but by  
 spirit and faith. Lastly, there is a twofold minister  
 of this foode and cup; one externall of the exter-  
 nall foode and cup, which is the minister of the  
 church deliuering to vs with his hand the bread &  
 wine; the other an internal minister of the internal  
 food and cup, which is *Christ* himfelfe feeding vs  
 with his owne body and bloud.

6 The signes and elements serving for cōfirma-  
 tiō of our faith, are not the body & bloud of *Christ*,  
 but the bread and wine: for the body & bloud of  
*Christ* are receiued that we may liue for euer, but  
 the bread and wine are receiued, that we may bee  
 confirmed in the certaintie of that celestiall food,  
 and more and more enjoy it.

7 Neither is the bread changed into the body  
 and the wine into the bloud of Christ, neither are  
 the bread and wine abolifhed, that so the bodie &  
 bloud of Christ may fucccede in their places, nei-  
 ther is the very body of Christ fubftantially pre-  
 fent in the bread, or vnder the bread, or where the  
 bread is: but in the lawfull vfe of the LORDS  
 fupper the holy Ghost vfeth this figne and Sa-  
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in vs; whereby he dwelleth in vs more and more, and ingraffeth vs into Christ, making vs become iust for him, and by him to gaine everlasting life.

Sacramen-  
tal speech.

8 But when Christ saith; *This*, that is this bread, *is my bodie*; and *this cup is my blood*, it is a sacramen-

tal or *metonymicall* kinde of speech, whereby is attributed to the signe the name of the thing signified, that is, we are taught that the bread is the Sacrament or signe of Christs bodie, that is, doth represent and witnesse that Christs body was offered for vs on the crosse, and given to vs for foode of eternal life, and is therefore an instrument of the holy Ghost to continue & increase this foode in vs, as *Paule* saith, *The bread is the communion of Christs body*, that is, that thing whereby we are made partakers of Christs body: and else where:

1. Cor. 10.  
16.

1. Cor. 12.  
18.

*We haue all dranke of one drinke into one spirit.* The same is meant whe it is said that the bread is called the body of Christ by similitude which is betweene the thing signified and the signe, namely because the body of Christ nourisheth our spirituall life, as the bread the corporall life: and because of the sure connexion of receiving the thing and the signe, in the lawfull vse of a sacrament. And this is that sacramentall vnion of the bread, & the body of Christ, which is expressed by the sacramentall speech: not that local coniunction, which by some is devised.

Sacramen-  
tall vnion.

As wo<sup>l</sup>de  
feeling on  
the body of  
Christ.

9 As therefore there is one body of Christ, properly so called, and an other sacramental, which is the bread in the *Eucharist* or Lordes supper: so

also

also the feeding on *Christs* body is of two sortes; the first sacramentall, which is an external & corporal receiving of the signe, namely the bread & wine; the second real, or spirituall, which is the receiving of the body of *Christ*: and it is to beleue in *Christ*, and by faith dwelling in vs by his spirit, to be engrafted into his body, as members ioyned to the head, and branches to the vine, & so to be made partakers of the life & death of *Christ*. Where by it appeareth that they which teach thus are falsely accused, as if in the Lords supper they did admit nothing besides the bare and naked signes, or participation of the death of *Christ*, or his benefits, or the holy Ghost alone, excluding the true, real, and spirituall communion of the bodie it selfe of *Christ*.

Ioh. 6.

10 The lawfull vse of the Lords supper is, when the faithfull obserue this rite instituted by *Christ*, in remembrance of him: that is to stir vp their faith and thankfulness.

The lawfull  
vse.

11 As in this vse the body of *Christ* is eaten sacramentally and really; so without this vse, as by infidels and hypocrites it is indeede eaten Sacramentally, but not really: that is, the sacramental signes, as bread and wine, are indeede receaved, but not the things themselues signified by the signes, namely the bodie and blood of *Christ*.

How the  
wicked eat.

12 The doctrine of the Lords supper is grounded vpon manie & those very forcible arguments, All places of scripture, which mention the Lords supper, do confirm it. And *Christ* doth not cal any

The confirma-  
tion.

visible

2. invisible thinge in the bread his bodie given or broke for vs, but that verie visible bread which he brake; which because properlie it could not be so meant, himselfe adde th an exposition, that hee woulde haue that bread receaued in remembrance of him, which is as much as if hee had saide, that this bread was a sacrament of his bodie. Also he saith that the supper is the new testament, which is spiritual, one, and eternall. And *Paule* saith that it is a communion of the bodie and blood of *Christ*, because all the faithfull are one bodie in *Christ*, which can haue no fellowshipe with the diuell. Also he maketh the same engraffinge into *Christs* bodie, by one spirit in baptisme, and the holy supper. The whole doctrine and nature of sacraments doth confirme it, which represent vnto our eies the same spiritual cōmunion of *Christ* to be receaued by faith, which the worde or promise of the Gospell declareth to our eares: and therefore they are called by the nāes of the things signified, and haue not (except in the lawful vse) the receauing of the verie thinge annexed vnto them. The articles of our faith cofirme it, which teach that *Christs* body is true humane, not present in manie places at once: and that now it is receaued vp into heauen, and shall there remaine, vntill the Lord returne to iudgment: that the cōmunion of the godlie with *Christ* is wrought by the holie Ghost, not by enterance of *Christs* body into the bodies of men: & therefore al the purer antiquitie of the church with verie great and
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open consent professed the same doctrine.

13 The Lords supper differeth from baptisme,  
 1 *In rite and manner of signifying*, because the wash-  
 ing signifieth remission and cleansing of our sins,  
 by the blood and spirit of Christ, and societie of  
 the afflictions and glorification of Christ. But the  
 distribution of breade and wine, signifieth the  
 death of Christ imputed vnto vs for remission of  
 finnes, and that wee beeing nowe ingrafted into  
 Christ are become his members. 2 *In speciall vse*,  
 because baptisme is a testimony of our regenera-  
 tion, or covenant betweene God and vs, and of  
 our admission or being receiued into the church:  
 but the Lords supper witnesseth, that we are per-  
 petually to be nourished by Christ abiding in vs,  
 and that the covenant which we haue once made  
 with God shall ever endure steadfast, and that  
 we shall for ever abide in the church and bodie  
 of Christ. 3 *By the persons to whom they must bee*  
*ministered*. Baptisme is due to all which are to be  
 accounted for members of the church, vvhe-  
 ther aged or infantes: the Lords supper to them  
 onely which can vnderstande and celebrate the  
 benefites of Christ, and examine themselves.  
 4 *In often vse*. Baptisme must only once be recei-  
 ved, because the covenant of God once begun,  
 is ever firme and steadfast to them that repent.  
 But the Lords supper must be often receiued, be-  
 cause the renewing of that league, and often reme-  
 brance thereof, is necessary for the strengthening  
 of our faith. 5 *In the order of vsing*; because bap-  
 tisme

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Differences  
of baptisme  
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Lords sup-  
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tisme must be ministred before, the Lordes supper never but after baptisme.

Who may  
not come  
to the  
Lords sup-  
per.

14 They come worthily to the Lords table which examine themselves, that is, which are endued with true faith and repentance. Which who so do not finde in themselves, they must neither presume to approach without them, least they eat and drinke iudgement to themselves, nor deferre repentance whereby they may approach; least they pull vpon themselves hardnesse of hart and eternall punishments.

Who may  
be admit-  
ted.

15 The church ought to admit to the Lords supper all that professe that they embrace the foudation of Christian doctrine, & purpose to obey it; and to prohibit all such as being admonished by the church and convicted of their errors, will not for all that desist from their errors, blasphemies, or manifest sinnes against conscience.

16 The Pope hath done wickedly in taking the breaking of bread from amongst the rites of the the Lords supper, as also in barring the people the vse of the cup. He hath also done wickedly in adding so many ceremonies, never commanded by the Apostles. Hee hath fowly transformed the Lords supper into a theatricall masse, that is, into a foolish imitation of Iudaical traditions, & stage-like gestures. But most impious & idolatrous are those deuises, to perswade that the masse is a propitiatorie sacrifice, wherein by the Masse-Priests Christ himselfe is offered vp to his father for the quicke and dead: and by vertue of consecration

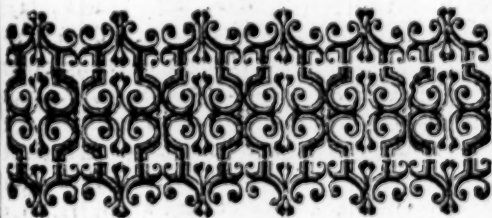
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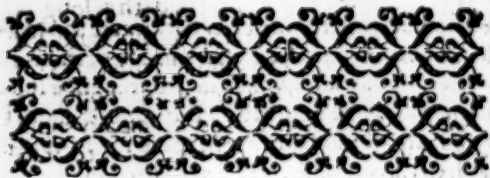


is substantially present, and so abiderh as long as the bread and wine remaine vncorrupt: and bestowerh the grace of God and other benefits on them for whom he is offered, and by whom he is eaten with the bodily mouth, without any good motion of their owne: and also that he is to be adored & worshipped, as he is included and borne about vnder thole two kindes, namely bread and wine. For these damnable and abominable idols it is very necessary that the masse bee banished from the Christian church,

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A FV.





A FVNERALL ORATION OF  
D. FRANCES JUNIVS, Professor of Divi-  
nity in the famous Schoole of Neustade; vp-  
*on the death of D. ZACHARY VRSINE,*  
*a most worthy man and vigilant Do-*  
*ctor and Professor of Divinity*  
*in the saide Schoole of*  
*Neustade.*

\* \*



WE haue lately lost (noble  
and worthy auditors) the  
most faithfull seruaunt of  
God *Zacharie Vrsine*, a re-  
uerende vvitnesse of our  
Lorde *Iesuu Christ*, a right  
vertuous man, my sweete  
fellow-professor, and one  
most beneficiall to Gods  
church: of this man are we deprived, and thus our  
orphan-schoole left destitute of her parent. The  
greatnesse of which losse if I woulde amplifie, I  
shoulde but giue occasion of more heavinesse to

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your mindes, that are already in this case too tenderly affected, and faile exceedingly of that excellency of discourse, which in so excellent a subject may iustly be expected. For though faine I would, and could hartily wish that I might speak much to this purpose, yet I neither thinke it fit, considering I should but minister fuell to the fire of your affection; nor accompt my selfe able, as well for diuers defects which I feele in my selfe of wit, learning, exercise, & continuance of conversing with that man of happy memorie, whereby I am much disabled; as also because if I were furnished with gifts of vterance (which in my selfe I acknowledge to be very slender) yet nowe the waight of this vvorke, the scantnesse of time, and vehemencie of my griefe haue debarred me all vse and practise of them. Wherefore I would indeede haue perswaded some others of our colledge to take some paines in this matter thereby to ease mine owne study and sorrow; but they excused themselues vvith the publique griefe and their owne most affectionate heavinesse. And must wee then needes neglect the commendation of that sacred soule, if in this publique calamitie of the Church and our schoole, wee giue our selues wholly to mourning and lamentation? But that perhaps wil seeme an vndutiful nicenes & tendernes to such as know not the vehemencie of our griefe. Besides (to vse the words of *S. Amb.*) though it do but increase our griefe to wright of that which grieues vs, yet because commonly we content our selues with

the remembrance of him whose losse we lament, for thus  
 by writing & whilst that our mindes by meditation are  
 wholly fixed on him, wee imagine him to live in our dis-  
 course, it is a thinge that must be done, except we will be  
 thought to haue buried in silence the memorie of a p[er]son  
 so well deserving, and so haue vouchsafed him no honor,  
 or els to haue avoided all incitements to griefe, whereas for  
 the most part, to grieve is the especial comfort of such as  
 are grieved. Shall we then differ this commendation  
 any longer? no truelie; but rather let vs stirre  
 vp your mindes to maintaine his memorie both  
 now & to al posteritie hereafter; for (as Nazianzen  
 saith) good men ought to be especially remembered, and  
 they whose memorie is goodlie and p[ro]fissable. But say  
 then: am I the boldest of this companie of pro-  
 fessors? not so. But perhappes I am the most offi-  
 cious and forward to shew my dutie? truelie nei-  
 ther am I so greedy of the glorie of this actiō that  
 I could finde in my heart to snatch it from others  
 by prevention. How then? am I belyke the most  
 vniuersall of all others? truelie I do not arrogate to  
 my selfe any great wisdom, onely I hope this  
 my dutie shal be without offence & with thought  
 hereof I am much comforted. But what moued  
 mee aboue others to take vpon me the penninge  
 and pronouncing of this oration? Because of  
 dutie one of vs must needes haue done it; & that  
 which was a dutie in all, griefe excused in other,  
 and might as well haue done in me, had not very  
 necessitie not onelie required, but also euen ex-  
 acted it at my handes. For first I owe as much to  
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the memorie of that iust man my good fellow-  
professor, as others doe, namelie an honorable re-  
membrance of him. Moreouer I owe so much du-  
tie and more to this our Schoole, which may iust-  
ly challenge my diligence, as well in this as in o-  
ther causes. Lastelie I shall hereby provide both  
for the publique good, and also for mine owne  
credit: for otherwise who would not be readie to  
obiect against me that sayinge of *Sophocles*?

*Alasse! how soone thanklesse posteritie*

*Leaves to retaine a dead freindes memorie?*

But these learned and iudicial men herepreser,  
may in the common heavinessse make this bene-  
fit, that they perswade themselves they may shift  
of the burden of this exercise without prejudice of  
their credit: as for me, the necessitie of my place  
enforceth either to provide some other who will  
and may better discharge it then my selfe, or els to  
submit my selfe to the hazard of your censures.  
The waight of my other affaires do ouermuch dis-  
tract me, the conscience of mine owne weaknes  
doth amaze mee, the worth and greatnes of the  
thinge it selfe deters me. All this notwithstanding,  
the authoritie of this schoole prevaileth over mine  
affaires, good ensample and publique paterne of  
the church forceth my conscience, and necessitie  
it selfe doth thrust me forward setting aside re-  
spect of the worthe and maiestie of this subiect, to  
say some thinge therof in this assemblie. Trusting  
therefore to your courtesie and indifferencie (wor-  
shipfull and worthie auditors) first I desire & en-  
treate

treate you to heare favorably this my oration, no way matching (I confesse) that matchlesse mans desires, or your expectation, or mine owne duty, but onely fitting my poore mediocritie: then that you woulde vouchsafe lovingly to excuse mee (plucking onelie some few fruites from that most rare and sacred tree (if I neither flourish out this picture with those curious colours, nor furnish out this table with those diuers and daintie dishes which that rich store house might afforde, but rather supplie what mine ignorance hath omitted, and pard on both for shortnesse of time and vehemencie of griefe, whatsoeuer I shall happen to speake vnadvisedly. For in that man I purpose not to speake of that wee admired whilst it was present, and now want being absent (for I neither know nor can reckon al) nor of many such things as I know, and haue much thought of (for even that also were almost infinite, and would seeme incredible to manie) but I intend in few words to lay downe a brieue of those vertues and good giftes which heretofore wee haue all seene, and whose losse wee now lament, and to shaddowe out vnto you the damage redounding to vs all by the vntimely death of that man of fame, that by this fire wee may bee inflamed to strong faith and serious repentaunce, and more and more frame our selues to imitation of this worthy witnessse and valiant champion of CHRIST IESVS.

*Zacharie Ursus* was borne at *Preslaw* of honest  
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parentage by descent, in the yeare of our Lorde,  
1536. Hee was naturallie for constitution of bo-  
die strong; but more strong of minde and cou-  
rage, especiallie after there had beene ioyned to  
the goodnesse of his nature, artes, and sciences,  
and other most excellent and heavenlie giftes &  
qualities. But touching the giftes of his body we  
shal not neede to speake much, considering that  
some of them are indifferentlie common to all  
men, others besides men, are also incident vnto  
beastes. For although in themselves they be cō-  
modious, and such as every man may wel wish to  
further him in laudable attemptes, yet they make  
nothing to the true glorie and commendation of  
those in whom they are found: wherefore I am re-  
solved to giue vnto him his deserued commenda-  
tion, not as he was a man, but a most absolute Di-  
vine. But touching the vertues of his mind, which  
by consent of al good men deserue of themselves  
to be desired, and possesse the perpetual fruit of  
true glorie, what shal I saie? whence shoulde I be-  
ginne, or when should I end, if I should endeavour  
to speake all that might be said of this most holie  
& choice vessell, ordained to the glorie of his ma-  
ker? I should sooner want time then matter in so  
iust a cause. Nowe then I see well what I haue to  
do. I must prescribe vnto my selfe certaine limites  
& bounds, beyōd which (would I never so faine)  
I may nor stray: that so, both I may promise to my  
selfe the things wherof I meane to speake, & you  
before hād may cōceiue what you are like to hear:

First

First the I giue you to vnderstand, that this our deare *Vrsine* was a man absolutely furnished with manie and those exceeding greate and singular giftes of wit and vnderstanding. Also this I saie, that with these most singular, exquisite, and incredible giftes of witte vvas ioyned a most stricte course of life, respecting the publique good of the Church. Lastly, I tell you, that his godly death is vnto vs a most sure argument both of his elegancie of vvitte and strictnesse of life. VVithin these boundes I doe of purpose empale my selfe, that so you remembring this may the more easily recall to memory all the rest, and with authoritie call me homewardest, if I offer to wander beyond these listes.

Concerning that wit whereof we spake, I am verily perswaded that this worthy man was most abundantly stored with many and those verie heauenlie giftes thereof: which I desire may bee spoken without offence, and taken without enuy of any man. For vvaying vvith my selfe that strength of wit which is naturall, I see not vvhat was wanting in him that might be founde in any man: but when I thinke of those vertues whereby our wits & mindes are adorned and strengthened to the studies of humanitie and religion, then me thinke I remember how by the finger of God almost all were heaped vpon this one man. And that this which I speake is true, al men can witnes who but once conuersing vvith him haue had experience of his singular vertues, vvittnesse his fami-

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familiar acquaintance, witnesse his friends, witnesse innumerable multitudes of those vvhich haue vsed his advise, witnesse many greate and principall men, which haue preferred him before al men to bee the oracle of their counsels, & the censurer of their wrightings: vvitnessse innumerable peoples, nations, churches, and lastlie bookes of his, by whose varietie of learning CHRIST S people hath alreadie a long time beene fedde and recreated, albeit they like modest children, obeying the modest will of their natural Father, dissemble and conceale his name. VVhich beeing so, vvhat neede I any farther blazon the worth of so incomparable a wit? For if I consider with my selfe his naturall wisdom ioyned vnto this witte, beholde immediatelie there are presented to my viewe vvhole troopes of conferences, Letters, Lectures, Sermons, wrightings, bookes, beeing as it vv ere vvhole shoppes and store-houses of his wisdom. If at any time I bethinke my selfe of his invention, vvhat could a man conceiue of sharper edge? (as the Poët said) more forward and swift? more diligent & industrious, then was that force, wherewith it pleased almightie GOD to endue this vessell of holinesse? If I respect that magnanimity and quicknesse of conceipt vvhereby all humane things he conceaved & skorned, what mā on the earth did more easily, & in the twinkling of an eie, (as vvee vse to saye) overpasse all those thinges, vvich to those celestiall spirits seeme

seeme vile & base, then he did? If tenacite of memorie which is the continual companion of good wittes, I finde in this man a memorie immortally good. But after this fruitful and happie witte was once manured & husbanded by ingenuous artes and sciences, then indeede began he to aduance the singularitie of his nature vnto a perfection far exceedinge all others. For he trulie was so skilled in all artes and sciences, that he might worthilie bee thought possessed with that famous circle of sciences, so much commended by auncient philosophers. He was as well scene as any man in the arte of pure, plaine, elegant, and true speech. He had so diligently and artificially vsed each part of philosophy, that you should not take him to haue beene a scholler to philosophie, but rather philosophie to haue bin a scholler to him. He was most skilful in the *Mathematiques*, he knew exquisitely al that pertained to *Naturall philosophis*, and was so excellently cunning in *Moral and politique* affaires, that he might worthilie be accompted a singular miracle of the worlde.

Moreouer ( to the intente that learninge this, wee may proceede yet farther ) how manie and greate men did hee to his greate cost visite, that he might throughly informe himself in the knowledge of these thinges, and persire himselfe by diligent imitation. For hee visited, hearde, & swallowed not onelic with eyes and eares, but also with insatiable thirst of mynde those most cleere and eminent lightes of all Europe, which  
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then shined in *Wittenberge, Leipsch, Paris, and Zurich*, gathered from them all the sweete hony of learninge, whose combes are now extant, delicious and wholesome to vs for this schoole, to Germanie his deare countrie, and to the whole church of God, which is the common mother of vs all, but bitter and pernicious to all wicked men and heretiques. What should I heare speake of exercise, wherein this greate servant of God and minister of the church did so greatlie delight, that with too severe and strict meditation and exercise, wherevnto hee was whole adicted, hee neglected all care of his bodilie health. And this hee did then especially, when hee had satisfied his minde with the knowledge of humaine artes, least perhappes that might befall him which often befall vnskilful fencers, whose a long time flourish & beate the aire without once touching the body, & after much paines take to no purpose, whē they come indeed to the sharp, are soone overcome in fight: for it is indeed a great matter and ever cōmendable to excell all others in naturall gifts & strēth of witt, but greater, to grace that solid natural iuice of wit with the flourishinge pleasinge coloure of humaine arts, but greatest, & that which exceedeth all the rest is, when both iuyce & colour are steeped & purified in the sacred fountaines of this diuine & heauenlie doctrine: not that our minds might anie more be coloured as in times past with pure purple, but that every one in the spirite of his minde may bee renewed after the image of his creator.

And

And if any man in our memorie, without doubt this valiant champion of *Christ* hath performed, laboured, and carefully persited in. For first he per-  
 ceaued, and verie wisely, that those daintie orna-  
 ments of humanitie ought to be hand-maides vnto  
 to the word of God and holy scripture. Then this  
 he laid downe for a ground, that he was not at his  
 owne, but others disposing. Also he vnderstood  
 that as many as addicte themselves to the service  
 of God, obtaine of him saluatiō, but such as with-  
 draw themselves from vnder his hand, doe fayle  
 therof. But then (good Lord!) how seruēt a stu-  
 die did the meditation of these things breede in  
 the sanctified soule of this Christian champion?  
 what feare? what desire? what zeale? Hēce sprōg  
 his faith in Christ, his hope, and (that which is the  
 bond of all perfection) his charitie: all heauenlie  
 vertues, which whē once they were rooted in him  
 by God the father, they could neuer be rooted  
 out, or corrupted by any temptation, violēt fraud,  
 prosperitie, or aduersitie. What shall wee farther  
 say, if all this was not enough, but that the inno-  
 cent man must daily punnish himselfe: for he did  
 seuerely chastize his bodie to bring it to subiectiō  
 vnto *Christ*. It is incredible how carefull and reli-  
 gious hee was not to be wiser thē in sobrietie was  
 fit for him: he did ever captivate vnto Christ that  
 naturall wisdomē wherein he excelled; he neuer  
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faith of the holy Ghost; lastely he was alwaies of this minde, that nothinge was to be altered from the common receaued customes and opinions, except the vnresistable veritie of Gods worde did both commaund and force. But that he might with more certaintie compasse all these things, he was exactelie skilled in the tongues, a most necessarie instrument amongst others for a true diuine; and these he had alwaies readie, and vsed them wheresoeuer was neede with passinge dexteritie and wisdom. A man for iudgment most profūd, for prouidence wise, cunning to devise, quicke to invent, laborious to search, sharpe to discusse, readie to perceau, in deliueringe a truth most faithfull, in refelling a falshood most powerfull, farre from uanitie, diligent in all he vnderooke, armed at all points with the complete harnesse of a true Diuine, a stronge repeller of falshood, & an invincible fortresse of defence for veritie. This man (worthy audience) by profession a diuine, indeed a champion of Christ, haue we lost, wee haue (I say) lost by the will of God this earnest maintainer of Gods truth, this victorious aduersarie of Satan; this faithfull touchstone and rebuke of the fraudes and sophismes which he vseth to plot and devise, this valorous vanquisher and destroyer of heresies we haue seen taken from among vs: and we all lament this most heauie plague and greivous wounde inflicted on vs and the whole church of Christ. But whether do I wander? Doe you not now perceau (noble and excellent

cellēt auditors) that by degrees I am fallen to the second point whereof I purposed to speake? For hitherto I haue given you to vnderstand that this our Doctor was a rare man for excellencie of wit, learninge, trust, and skill in matters of religion, the learnedst among diuines, and most diuine amonge the learned. Now it followeth necessarily that I speake somewhat of that second parte which I proposed, that so to this theorie and knowledge I may ioyne his vertuous life and practize.

The manner hereof was this: he was an other iust *Zacharie* before God, and laboured with all his might to ioyne innocencie of life to those excellent giftes of witt bestowed on him by nature, arte, and the heauenlie grace of God: I call you to witnesse that haue conuersed with the man openly and familiarlie. Whatsoeuer he had of nature, did hee not (after he had faithfully bettered it by liberall artes, and profited it by grace infused from heauen) imploy it wholie to the studie and dutie of pietie, charitie, and humanitie? Some perchance will thinke it incredible, some enuiously spoken; yet I must needs say it, I thinke this age hath bred verie few, whose studious part and dutiful minde might be compared with this mans heart and minde. Which I speake not because I woulde flatter him: for whie should I flatter the dead? nor that I yeeld too much to our freindship and familiaritie, for it was a greife to me that I was almost alwaies absent from so worthe a man; and now to be cutt of from all hope of acquaintance with

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with him which I haue so much wished, this is that which grieueth me most of all. I speake the truth, & that which in cōscience I thinke; I haue obserued in this mā so much diligence of studie, and so much gratioufnes of curtesie & faire behavior, as can very hardly be matched, must lesse bettered by any mā. And how might this be knowne? becaus in pietie, charitie, and curtesie he satisfied al other men, but never could satisfie himselfe. But who, I pray, is there that can witnes thus much? nay who is there that cannot witnes it, if he haue but heard the name of *Vrsinus*? heard it, say I? nay I call thē to witnesse which know not so much as his name. There haue beene manie in our memorie, which haue most greedilie gathered the most sweete & wholsome fruite of his labours, as from a tree vknowne, & haue togeather with vs thirsted after the water poured from his river and bowells by Christ. It were to long to confirme these thinges by examples, testimonies, and arguments: & perhappes to some of you vnprofitable, to others tedious. But out of manie I will make choice only of som feaw, & frō his plenifull panterie & storhouse, furnish you out a frugal & thrifrie bāquet. His first rudimēts of religion he had learned of a child; which is a great matter. In proces of time he encreased & furthered thē most aboūdātly: which is more. But the greatst matter & most memorable of al the rest, is that whē he was aged (if a man of years may be termed aged, at which years it pleased God to take away and extinguish that light,

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shining to the testimonie of that true light) **but** being, I say, aged, he as much confirmed that his studie of godlinesse and religion, as when he did most,

Lastly, at all times (that I may, if it be possible, conclude al in a word) without measure or end he was so carried away with desire of godlinesse and reverence of his maker, and did so burie himselfe therein, that from the principles of wisdome proceeding every daie very much forvard, he in the end attained that perfection, wherewith the most righteous God hath now crowned him. And though himselfe procured & vsed no other sufficient witnessles of these his most holy endeavours (which God very well knew and approued) besides that great *searcher of hearts*, God, & our Lord *Iesus Christ* whom he serued in spirit: yet am I able to alleadge two most evident proofes thereof, namely his faithful prayers, & sacred meditations. But then (will some man say) did this *Vrsinus*, who you comend, vse to cal witnessles about him when he wēt to praier? did he offer himselfe to the view & hearing of others as if he had beene on a theater and not in his closet? no truely. That most simple man, one far from al shew of this humane vanitie & affectiō of vaine glory, thought it alwaies sufficient to be seene in secret by his father, which seeth in secret, vvas verie warie in beeing scene of others, confirmed himselfe by Christiā praier, did not vaunt himselfe by pharisaicall boasting. Do I then guesse and speake by coniecture? nor so, but avouch

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avouch it vpon certaine knowledge. For such indeede was this man of God, most carefull of the truth, the church, the afflicted brethren, & al mē, wholie bent to faithfull praier, w<sup>l</sup> ereby like another *Iosue* conversing night & day in the light of heavenlie things, he did with feruent praier saue and defend the people of his charge, & with the sword of Gods word chased and put to flight the enemies of the faith. But what should I speake of his meditation? We founde (ō deere *Vrsine*) that thou didst truely obserue, what *Demosthenes* had before in word & deed approued, *That easie things were harde to bee conceived by the negligent, and harde things easie to the diligent.* So certaine was it that thou thoughtest nothing vnworthy thy meditation. For what easie thing did escape him? What difficult thing was there wherevnto he did not attaine? Whatsoever the eternall spirit of God delivered in the bookes of the Prophets & Apostles, all that he beleueed faithfully, searched diligently, and attained by meditating thereon miraculously. For those he accompted the worthiest paines, which were bestowed in those diuine studies. As often as I thinke on the grate, laborious, and peremptorie desire of meditation which was in this man, (and I cannot but thinke of it verie much and often) I still call to minde that elegāt sentēce of *Basilus the Great*, *seeing the truth is harde to finde, wee must euermo where seeke after it.* For if the conceiuing, as of arts, so also of true pietie and religion, be made grate by that continu-

all encrease vvhich by little and little is gathered together, there is not that thing so meane & simple, which they that enter into that kind of knowledge may or ought to despise. But what thinke you of this, that there was nothing delivered by those great men & principall philosophers which this my busie fellow professor did not by meditation attaine, were it neuer so crabbed, deepe, and obscure? was he not well seene in the *moral* wrightings of *Aristotle* and other wrighters? was not *natural philosophie* plaine, open, and easie vnto him? did hee not absolutelie conceiue the drift and nature of *Aristotles Organon*? the subtiltie of vvhich worke some flie, as despairing of the vnderstanding thereof, others with rash iudgement cōdēne it, as the fatal and pernicious *Scylla* or *Charybdis* of youth: the subtiltie and commoditie of vvhich vvorke *Vrsine* sharpelie and speedilie perceaued, and presented it as it were in a table to be perceived and perused by others. What should I heere speake of the *Mathematiques*, vvhose foundations are commonlie grounded on serious meditatio of mind, whose principles are cōtained in axioms or petitions as they cal thē? Their difficult preceptes were not vnknowne to *Vrsinus*, vvho by serious meditatio, not fleeting & slender insight, throughly perused thē all. Well then, let vs now see what witnesses we can produce for this matter. After I haue vsed his own testimony, I wil then thinke of others. *Vrsine* himself in the whole race of these his too shorte daies, is a most substantiall witnes of his

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owne meditatio<sup>ns</sup>, & al those vertues which before I haue recited. For what duties of piety, or *Christia* charity, or cōmō curtesie did he omit? his religious duty toward God, God himselfe did see, acknowledged & seal, & hath now at the last rewarded. But because the best vway to knowe the tree is by the fruit, let me (with your patience) a litle turne your thoughts to the fruits of his godlinesse & religion. Truly I thinke that in holy scripture they are the greatest fruits of godlines, which cōcerne the advancement of Gods glory. And whē was this sacred soule at al wāting herevnto? whē did it not endeavor & labor vehemently to giue light everie day more thē other to the truth, & therewith to lightē others with whō it did cōverse, that so it might dispel the foggy clouds of error? But those duties of piety are most neerely linked vnto charity, which concerne both edifying of the church, & the saluatiō of our neighbors. Wherefore now I wil speak iointly of both sorts of duties, & demōstrate how painful this couragious soldier of *Christ* did labour by his speech, his wrightings, & his whole minde, that he might not in the least maner trip or wāder frō his duty. As therfore the duties of piety & charity ar between theselues agreeable, & vnited: so also they liued, encreased, & altogether shōe forth of this mā when he lived. For if we respect the exercises hee vndertooke in regarde of these duties, good I ord, how great was his faith? his diligence? his fasting? his watching? for not onelie the fruits ensuing heereon can witnesse thus much vnto vs,

but also that macerating and pulling downe his bodie, that taminge of his flesh, that outwaide man worne and spent with fore passed labours, so that he died an vntimely death. I woulde to God (my deare *Ursine*) thou hast not so weakened thy selfe with vntimeable toyle, that thou mightest longer tyme haue freed d vs, this schoole, & Gods church. For thou diddest so far respect god, that thou diddest no way respect thy selfe. Alasse, alasse, deere *Ursine*, the light of *Germanie*, the pillar of the church, the father of this our schoole, and the immortal glorie of this courtie *Palatine*, I woulde thou couldest haue been perswaded, to haue taken thy selfe a litle from thy selfe, and respited thy selfe a litle from thy continuall cares, that so wee, this schoole, & the whole church might a litle longer haue enioyed thee? when I in times past admonished thee somewhat to this purpose, thou madest mee aunswer, that bodilie exercise did little profit: wherevnto I replied that it was profitable, and that by entercourse it was to bee ioyned with the exercise of the mynde, and that it was elegantly proved by *Chrysostom* to the people of *Antioch*: all this I tryed with him, but to no purpose. But what meane I? the Lordes will hath been done, it is better to bee silent, then to reply. Who then is there which can shew, that the duty of this worthy and laborious man was ever wanting either in speech or wrightinge, as long as hee was any way able to shew it? for mine owne part I

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know not whether the remembrance of his invincible paines, which hee vncessantly vsed in perfourmance of these duties, did more greiue me, or the conceipt of that fruite, which without care of him selfe hee dealte vnto all posteritie doth delight mee: although tyme may were a waie greife, but this fruit shall continue beyonde all tyme. Yf I respect private conference, thy mynde was an wholesome and well sured treasure: if thy publique speeches, it was the oracle of God, at least for that measure that may be found in mortalitie: if both togeather, that thy divine disposing and dispensinge of the mysteries of God, doth not the brightnesse therof dazel and blinde the eyes of my mynde and vnderstandinge? Thou man of God, thou well furnished Divine with all the holie complete armour of divinitie, thou excellent amongst all divines, when diddest thou at anie time cease from preaching and professing of the truth? when diddest thou cōceale those mysteries which were stored vp in thy armoury, that is, in thy mind? whē wert thou at any time idle? it is strāge that I wil tel you, yet very certainly true, there neuer came in my presēce idle word out of his mouth: all things did streāe frō him so exquisit, levelled, weighed, & premeditated. What should I speake of his publique discourses? his excellēt sermōs first preached by him at *Heidelberg* were in admiration with all men; the variety & multiplicity of learning, which he vsed in his lectures did refine, adorne, better &

make fruitfull the wits of many, vvhich now in all parts of the Christian vworld plant, sovv, & water the garden and field of God, which build vp the house of the liuing God, and lastlie which by their labours of imitation do represent this their faithfull maister, as it vvere reuiued by them & recalled frō death. nay his ordinary table which he vsed in the house of wisdom, vvas so spread vwith varietie of flowers & sweet fruits of that more sacred sort of philosophie, so stored with provision new & old, that it might wel seeme, not a table of vulgar philosophie, but a s<sup>a</sup>ctuarie of celestial wildōe. There the voice of scripture resounded, which is the onely messenger and interpreter of vvisdome, there vvere her foster-children, honestly and modestlie, and (to vse the words of *Eustathius* in *Macrobius*) with sobriety, godlines. There was variety of historie, natural and morall; there sate by all the sciences, and one after an other interposing did by entercourse breath louely & liuely freshnes into the whole assembly. If any mā wil reckon these among his discourses, he may for me; but I knowe these were ful & iust lectures, adorned with notes of al sciences, & beautified with admirable graces. And these ar the great vertues of his discourses. But who wil not marvel that al these vertues shoulde daile be polished & adorned by wrighting, that most excellēt & ready maker & maister of eloquēt discourse? For this mirror of mē tooke pleasure to feed the fluencie not only of his tōgue, but also of his wit by wrighting: which is a thing that *7<sup>allis</sup>* cōmādeth & cōmēdeth to as many as desire to ex-

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cel in speakig & teaching. Therfore al his lectures, comētaries, obseruatōs, & notes were wrightē: so that frō his own writings he had cōtinuall helpes, both for his owne memory, & also for others directiō. But amōgst all these writings I maruell at nothing more, thē that he could steale so much vacāt time frō thē, as to answere to many & those verie weighty questions. He opened the vnderstāding of things, & freely gaue cōūtaile to such as requested his advise, & thē was he most dutiful, whē he was supposed to think of nothing lesse thē dutie. This the learned & vnlearned, the poore & rich, neighbors & strāgers, friends & enemies cā verie wel witnes: none of al which cā iustly complaine, that he was either not regarded of him, or not satisfied by him. He endeavored so curteously, gētle & faithfully to doe good to all, that he might win al, & ioine thē to his *L. Christ*. But some mā wil say these are priuate matters: where are those publike proofes of his piety & charity? these things are so opēly witnessed & proued, that they are indeede cleerer thē the cleere sun-shine at noone-day. For those elegāt wrightings heretofore we haue seene at *Heidelberg*, came most out of this store house: & those which here, I say here 5. yeares since vvere spred amōgst vs, were al wrightē by the same hād; and that hand which here hee guided by his skill, God hath now possessed there with vndoubted rest. Tell mee (thou vpstarte *Eutyches*) what didst thou ever feele more heavy then this hand, except the hand of God, which doth vex, persecute,

excru-

excruciate, torment, & pursue them? What *Bellerophon* did more strongly beate downe thy *Chimera*? what *Hercules* thy *Hydra*? Who did ever more couragiously confound that thy *Cerberian* monster of *Ubiquitie*? But that I may not long dwell on a matter vulgar and trivial, thou *Sarmatian Arius* shalt not escape the hand of this heroike champion, though issuing from vs. This same is he that hath provided, filed, polished, sharpened and fitted vnto vs armour, prepared for the destruction of thy impious opiniō: of whose force I haue thought good to fore-warne thee, that thou maiest now at length begin to looke backe to God, & reverently feare the eternal son of the eternal God, which is, was, and shal be one together with the father for ever and ever: which if thou wilt not doe, vnderstand then that there is denounced from this mā eviotion of thy blasphemie, and from God, thy downefall, ruine, and destruction. What trust the, vvhhat diligence shall we thinke was in this sweet and sacred soule, who suffred no hower, no moment of the day to passe without some profit? The proofes of pietie & charitie consist especiallie in these 2. causes; first in maintaining true doctrine, secondlie in assailing and suppressing that which is false. Who the is there that can addict himselfe more religiouslie, learnedlie, fitlie, presselie, vehementlie, faithfullie, diligentlie & stoutlie to true and sound doctrine then he hath done? To speak somewhat of his curtesie, what greater favor could he do, then that whereof before I spake, vvhich

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was his diligence in unfolding questions, and giving advise? Which in this man was ever so elaborate, that he cleared all doubts most evidently, discovered all sophismes most subtilly, readilie, & with passing dexterity and agility, not with the words of humane wisdom, but by the power of the holy spirit. Why thē should any heere object, that he was a man of churlish and surly disposition? In deed as they which are painefull in their studies are somewhat surly to such idle and slouthful children as delight more in childish sportes then manly studies: so they that are most diligent are somewhat waywarde to men of vanity. For to my selfe and other good men that knew him, no man was more curteous and affable. And if at any time he made it a religiō to stir from any matter which he busiely intended, I likewise made it as great a religion to cal him away frō it: because I would presuppose, that either he was very busie or not very wel. In my occasions of busines (saith *Tulle*) I am very doubtful, when having begunne any thing I am called to some other matter: neither can I so easilie conioine things interrupted, as finish them once purposed. Touching health there is none so foolish, but, if he doe not belecue me) may learne as much by nature & experience. Wherefore he is but a drone, that will be troublesome to a busie bee; and he too vnciuil, foolish, & importune, vvhich takes such harmefull diligence for a duty. Of this sort there are many so foolish, and iniurious to good men, that they scarce accept  
them

them men, vnlesse they will every waie be as foolish as themselves. What shall I here shew that, I often see verie greate men complaine of this matter, that they are sodainlie called awaie frō those studies that are sacred, weightie, and required of their place, and compelled against their willes to spend most of their time in trifles, & idle discourses, and so almost to nothing, to their owne great greife, and the publique damage of the church. How often, and how grievously doe *Naxianzen*, *Austin*, and *Ambrose* confesse that they haue takē these withdrawals and callings awaie from their studies? They truly deale more wisely, so they be not over stricte, which imitate that same *Basilus the Greate*, and *Chrysestom*, For they so closely betooke themselves to their function, that they preuented all such withdrawals, as are wont, eyther rashly or without respect of dutie to be imposed vpon learned men. They saw well that if you admit these importune saluters at the first, they will afterward challenge it as a right to be troublesome to good men, & by their example provoke other men to the same importunitie: but that you shoulde provide for best, if at the first you tooke some care, & prevented these vncourteous curtesies In this sort therefore did this good soule do seruice to God, and the church, or else tender his owne health. Thou rather art churlish (ô thou importune mā whosoever thou art!) which vncurteously desirest that, which *Vrsinus* of curtesie might & of duty ought to deny. It is folly not to excuse him

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him that is busied in affaires of the church; but not pardon him that tendereth the health of his owne bodie is inhumanitie: & both contrarie to the lawe of charity. Although (to come to the last part of my speech) this our deere brother was not so hindered, but that whē he was vnable to lift his handes, his tongue stampering, & his iawes almost closed vp, almost panting & gaspinge for breath did yet attend to these studies & duties. For whē his strength failed, & the iuice & blod in his body was decayed, how often did hee thinke of this our Schoole? How often did he cōplaine that he was idle amidst that painfull buisinesse of his infirmities & sicknesse? How reasonable did he persist in those wrightings he had vndertaken, vntill that soule which coule bee conquered & ramed by no afflictions, begā to fleete & flie out of his brokē, cōquered, & tamed corps? ô blessed is that faithfull and wise seruant, whom his Lord when hee commeth shal finde so doing: happie is that man, whose God is the Lord?

And that this man of famous memorie, our beloued freind, is now in that hill of *Sion*, in the citie of the liuing God, in the heauenlie *Iherusalem*, amongst myriads of *Angels*, in the companie & church of those first-begottē which are gathered into a heuēly armie, with the iudge of all flesh, with God & the spirit of the iust that are now persited, with the mediator of the New testamēt *Iesus Christ*, & the sprinkling of the blood of our saluatiō, both those argumētts which before I vtēd,  
namely

namely those heauely gifts of wit, faith, hope, study of pietie, charitie, humanitie, and all other duties and curtesies do evidently confirme, as also that most happy ende which hee made doth certainly demonstrate. For, not to speake of this, that his soule long since lived vnto God, & was dead vnto this wretched and miserable world, (for so I speake hollie with Christes Apostle of an holy thing, when mention was made vnto him of faith, hope, charity, resurrection, life, glory, and eternall happinesse, Lord how did he assent, applaude, & sweetelie smile at it? how did he cast vp his eies to our Redcemer, to whom as he had long before commended himselfe, so also he did at length surrender his soule most peaceably, & so was waisted out of the deepe sea of this world, into a most pleasat harbour of saluation and rest, euen the bosome & embracings of our heauenlie father. Who is there heere (I beseech you) amongst vs, that wil not religiouslie crie out for ioy, and wish together with me! *O let my soule die the death of the iust, and let my ende be like vnto his.* For he truely saw, he saw by luclie faith heauen open vnto him, & Christ the Prince and perfiter of our faith sitting at the right hand of maiestie in the heauens, incomparable glory provided for him, the whole companie of that heauenly church welcomming him, lastly all making to saluation, since he did so quietly yeeld vp his soule vnto God the Creator and Father of spirits, that so hee might liue with him eternallie. This then is that soule (noble and worthy auditor)

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tors) this is that sanctified soule and acceptable to God, which to our great losse is of late daies takē from vs: although (as sometimes *Cyprian* and *Ambrose* saide) wee haue not lost it, but sent it before, purposing our selues in good time to follow. We haue not lost but repaied him, as *Epictetus* warneth vs. For he which gaue him hath required & receiued him backe againe. Why then do we mourne for him whom we haue not lost? We lament that so sweet and fit an instrument of Gods glorie is receiued backe from vs: we lament this foreshewing of euil hanging ouer vs, and now ready to befall vs: we lament the present ouer-flowing of wickednes, iniustice, and al perfidious dealing, which commonly preuaileth so much the more, as it perceiue these meanes of protection and saluation to be taken from vs. For haue we not reason to lament the losse of that instrumēt, of whom it is sin to conceale any thing that may worthily be spoken in commendation? I know right well (noble auditors) that many here present are able to speak more to this purpose then I either haue done or can do. For that dailie familiarity which you had with our *Vrsine*, hath enriched you with store of matter, and variety of learning with eloquence. But seeing of duty & deserte I haue yeilded you the first place in this matter, and you haue vouchsafed me the second; you wil also (I hope) willingly pardon me, for substituting in my roome a *Diuine* to speake of a *Diuine*, and attribute vnto this man that which himselfe spake sometimes of *Abraham*.

*Athanasius* the stoute mainetainer of the truth, and Antagonist of errors. He was the Lords faithfull laborer, a man of God, the reconciler of men, the trumpet of truth, the pillar of the church, Gods true champion, constant in the faith of Christ, most fit for defence against poisonous heresies: who though he were peaceable & moderate in all things, yet could hee neuer patiently endure, that for quietnesse sake God should be betrayed. but was a vehement warrior and an invincible Heroe: he spirit in this case: commending some, moderately chastising others; correcting some mens coldnesse, bridling others haire: providing for some that they fall not, labouring that others which were fallen might be raised againe; simple of maners, devers in discharge of many duties; wise of talke, wiser in understanding; wherefore he so lined, was so instructed, and so instructed others, that as his life & maners might be a list & limit to vpright discharge of the like dutie: so also his opinions may bee examples as it were authentick lawes of faith and religion. All this I may wel speake in commendation of this our Divine, which the same Divine spake sometimes in commendatiō of *Athanasius*. And would God haue taken from vs and the church such an instrumēt, except he had bin angry for our sins? did not God condemne the wickednes of the world, when hee tooke *Enoch* vnto himselfe? was not all *Israell* on fire after *Elsau* was dead? was not *Iuda* miserably persecuted & put to the worst after the death of *Iosias*? haue not we read that *Coñt Stihco* said destruction attended on *Italie* when so worthy a man as *Ambrose* was dead? was not *Africke*, *Germanie*, and

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had sorely vexed, after they had lost *Austē, Luther,*  
& *Bucer?* And I am of opinion that God doth but  
reueale vnto vs some great & present anger of his,  
and fore-shew some seuerer iudgemēt against this  
vngratefull generation, by the death of other fa-  
mous men, & of this choice instrument by name.  
But what if God not by worde onely but also in-  
deed haue oftē stirred vp our vnrepētant harts to  
a profitable meditatio & terrour of these things?  
Wee truely haue read, seene, & obserued howe  
great and manifold signes and tokens God vseth  
to shew both in heauen and earth, before hee ta-  
keth away those sacred lights from amongst man-  
kind: How vehementlie he doth as it were clothe  
heauen and earth with mourning and lamentati-  
on, how fearfully he threatneth to set all on fire.  
All which he doth to no other end but by many  
testimonies of his anger to call vs to repentance,  
and may giue vs to vnderstand that hee choo-  
seth rather to disburden his anger vpon al things  
then to strike mankinde: and in the end when  
hee is so neere, that for often offending his  
patience hee is readie to directe the arrowes  
of his anger against our verie heades; that  
then hee may shewe that those good men in  
whome hee taketh most delight, are deliue-  
red from danger of this generall fire and fear-  
full diluge of destruction. Wherefore ( noble  
audience) this is the thunge for which wee  
mourne and sorrow, this is that wherewith we  
are moued and so neerelye touched: and

and truely we shew our selues iron & flintie harted, if we should nor be broken with these heauy and seuer tokens and fore-runners of Gods punishments, and submitte our selues by obedience vnder the hand of the almightie. I see also another thing to be much bewailed and lamented. But what is that? While this, that if iudgment doe not immediatly ensue on these threats, the world growes insolent vpon the death of such men, inuaideth the truth by open and secret practizes, raizeth vp heresies, hardeneth it selfe in all mischeife, and encourageth it selfe to see those men take awaie which are aduersaries to his opinions, and spoileth and wasteth the church, bringe last destitute of her vigilant and faithfull pastors, doctors, and guardians. These fearfull dangers, these sore discommodities, these shamfull mischeiues, do beate, racke, and kill, the hearts of all good men: the feare of these thinges (that I may say somewhat concerning my selfe) doth not so much enforce me to bewaile the losse of this my sweete deere and meere fellow-professor, that powerfull teacher and blessed soule, as the leauinge of vs all destitute of such a one, & the presaging of of those evils, which I beseech God of his mercy to turne awaie from vs.

And thus (worthie and learned auditors) you haue seene shadowed by my pencil the life of our deere VRSINE, whose memorie shall be blessed for ever. I know we must not long either lament him, or pittie his memorie. Yf by my words

I haue againe renewed anie mans heauineſſe, let him together with me call to minde how much good we reaped by him in his life time. What good ſo-  
 euer we receaued of him, we did not therefore re-  
 ceauce it that we ſhould envie his good. Let vs ra-  
 ther euerie of vs looke to this, that as he was good  
 to all, ſo we alſo may in ſuch ſorte follow ſpiritual  
 good things, that by them we alſo may become  
 good. He gaue himſelfe painfully to good ſtudies,  
 let vs alſo do the like. He franklie dealt vnto  
 all men that rich treaſure, which he had by his ſtu-  
 die ſtored, and God by his heauenlie grace had in-  
 fuſed; let vs alſo followinge his example beſtowe  
 uſe & fruitiõ of thoſe good gifts which by Gods  
 grace are grounded in us, on our fellow-ſeruants;  
 let vs further pietie, charitie, courteſie, quietnes,  
 and the common good; and let vs in the ſight of  
 God, and in this ſchoole, as in a moſt choiſe the-  
 ater bring vp ſtudious youth both for life and  
 learninge to the ſame ende, and ſtrengthen both  
 our ſelues and others in the faith of *Chriſt*. And  
 thou beloued youth, thou ſweete aſſemblic, which  
 couldeſt haue wiſhed that thine inſtructor  
 ſhould haue liued longer for thine owne ſake, for our  
 ſake, for this ſchoole, for the church, & the whole  
 world; bemoane no longer his abſence, vvhome  
 thou reioyceſt to haue had preſent with thee  
 ſometimes by example of life, & whome yet thou  
 makeſt uſe of in thoſe his ever-memorabie wright-  
 ings. Endeavour rather to ſtirre vp more *Vrſines*  
 about thee. He hath one heir of his bodie, vvhom,

wee hope will also bee heir of his vertues. But the way is open to you all to bee partakers of his inheritance. Go to, now you are well growen, enter then, & set foote in possession of this inheritance. You want neither wit, nor helpes of studie, nor yet the waie; one thing onely remaineth, that yee wante not will, and bee not wanting to your selues. Applie then diligently your will and your selues to these studies; applie your selues verie faithfully & painfully to all duties of pietie, charity and humanitie; toile and labour herein, & be vnto vs another **VRSINE** every man in his place. And though every one of you cannot bring to the building of this tabernacle the golde, silver, and iewels of **VRSINE**, yet despair not presently; iron, brasse, woode, Goates haire, and stones are also acceptabable vnto God. You that cannot bee Captaines, or in the first rancke; bee not therefore discouraged: there is also need of some to bee in the second, third, fourth, tenth, and twentieth rancke: and Christ witnesseth, that even such also haue an order and place in his Fathers house. It shall be no disgrace to bee euen a doore-keeper in the house of the liuinge God. For of this euen *David*, (a man after Gods owne hearte) was not ashamed; neither be you nowe ashamed, neither shall it euer repent you; to descend into these listes, to enter into these studies, to attend these duties, or to follow these examples. They shall (saith *Fabius*) carrie themselves farre higher, which endeavour to come to the top, then

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then such as before despairing of comming so high as they would, do straight set vp their reit about the bottome. But what of that? neither I my selfe which now speake to you am any thing neere this noble patterne, (I speake only of my selfe, as for the giftes of my fellow professors, I admire, and in duty reverence them) neither can you attaine therevnto by your owne industry. But alas! that VRSINE, that *man of remembrance of God* (for so his name doth signifie in *Hebrew*) is taken from vs: now there remaineth to vs only the remembrance of so excellent a mā. What then shal we do? That *Iah*, that strong God, who remembering his servant *Zacharie*, advanced him to so high a top of faith godlinesse, and learning, *Christ* that prophet and our only king, is very present with vs, both by his external maiestie, & also by communicating vnto vs the holy Ghost. Let vs repaire to this teacher, advise with this master, and follow this guide: let vs in confidence of his grace and assistance constantly goe through with those studies and duties wherevnto wee are called. Let not the impiety of heretiques boast it selfe, nor the adversaries heart swell and waxe insolent or prowde, because the rodde of him that chastised them is broken: for there shall sooner come a viper out of the roote of the serpent, & the fruit thereof shal soner become a flying dragon (as *Esaie* in times past did propheticie) then we shall bee forsaken of our God, & exposed to the

raging violence of the furious, or foolish dreamers of the mad sorte of men, vvhherewith (alasse!) the church often times is to much afflicted.

Omnipotent eternall God, mercifull father of our Lord *Iesu Christ*, vvhose good vvill and pleasure it hath ben to informe youth vvith the wholesome doctrine both of that thy servant, and also of others vvhom thou hast appointed to gouerne this schoole, and to seale everie of our mindes with the spirite of thy promise and truth: now frō our hearts wee acknowledge that by takinge frō amongst vs this thy seruant thou art not a litle offended with vs, and that worthily. Wee confesse it (ō God!) and accuse & condemne our selues and our sinnes, for which it pleased thee both the last yeare to send thy sword of pestilence amongst vs, and also this last followinge to extinguish that bright-shininge light, which thou hast placed in the eminent candle-sticke of this famous schoole. Wee beseech thee (ō G O D and father of mercies) not to suffer thy wrath to proceede any farther against this poore floocke, neither call vs & our sinnes to accompt, least thy wrath kindle more against vs, and so we perish from this waie, But rather (because here thou hast placed thy standard, and hast giuen thy worde and promise that they shal be blessed which retire themselves vnto thee; gouerne vs (ō Lorde) by thy spirite, that we may kisse thy beloued sonne, and looke for all saluation from him. Destroy the plottes & purposes of Satan, preserue thy people, giue vnto this

this church, this schoole, and this whole countrie good & faithfull pastors, Doctors, & ministers: Defend those whom thou hast given, and blesse them aboudantly with all manner of blessings, keepe the commons & students in iust durie, holines, charitie, & peaceablenesse; Lastly we humblie beseech thee as beinge our omnipotent and gracious Father, to finish & perfite in vs al things, which shall anie way pertaine to the glory of thy holy name, the cōmon edifying of this people, & our owne soules health, in *Christ Iesus* our Lord, who liueth and rayneth with thee in the vnitie of the Spirit, one God eternall, for ever and ever.

*Amen,*

*He slept sweetlie in Christ at Newcastle the first day of March, at six of the clocke in the evening, in the years of our Lord, 1583. after hee had liued 48. years, 6 moneths, 22. dayes, & was buried the 8. of March, in the quier of the Church.*

FINIS.





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*Faulter escaped.*

*Page.*

93. 25. never neither. 93. marg. evil offence, evil of offence.  
98. 1. owne ignorable, owne nature immutable. 98. marg.  
in respect of, in respect of their natures wheron they depend.  
105. 17. staine, testaine. 110. 2. that by, but by. 113. 27. any  
of any. 116. 3. my hart, my haire. 116. 12. mystery, misery. 122  
1. A PREFACE, A PART. 201. 8. Tunigeus, *Tubingenf.* 204.  
21. When, *When* he saith. 205. 4. forme of Christ, person of  
Christ. 206. 19. that God, what God. 219. 24. immutable. Im-  
mutably. 222. 14. this divine, his divine. 233. 13. from, from  
God. 241. 3. him which, him to be fane for vs which. 254. 4.  
mixed not mixed. 265. 7. which by instinct, which is wrought  
by, &c. 268. 1. or not the, or not to the. 274. 21. not care ther-  
fore, not care therof. 293. 24. visible, invisible.



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